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# *The* CHRISTIAN CENTURY

*A Journal of Religion*

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## How Can We Find God?

*By the Archbishop of York*

The Salvation Army

An Editorial

Methodists and Presbyterians

An Editorial

Dealing with the Thinking Negro

By Will W. Alexander

If the Buddhists Came to Our Town

By Daniel J. Fleming

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# The CHRISTIAN CENTURY

February 28, 1929

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### Next Week

The Christian Century will publish an article by  
**Edward A. Steiner**  
entitled  
**THE PRIEST AND THE CLERIC**

## Entertaining the Buddhists

*I must confess that I walked into a mental buzz-saw when I started reading Professor Fleming's article. Of course, one has come to look for penetrating discussion from Professor Fleming. No writer in the field of missions has started more minds to working than has this Union professor with that remarkable list of books beginning with "Devolution in Mission Administration" and coming down now to "Attitudes toward Other Faiths."*

*Here Dr. Fleming secures his effect by asking, in effect, this simple question: What would you do if Buddhist missionaries started operations in your town? Well, what would you do? A New York minister found a little knot of enthusiastic young atheists handing out tracts in front of his church a year or so ago, and had them arrested. But a Buffalo minister induced his session to turn over the church house to a Moslem missionary who came to preach to such sons and daughters of Islam as might be found in that city. There are two attitudes which have actually been taken. But what would your attitude be?*

*Dr. Fleming thinks that if you are wise you will answer his question by asking five others. That is often the wise man's strategy. And his five questions are pertinent.*

*There was one question, however, that it seemed to me should be inserted somewhere in Dr. Fleming's list. It has to do with a phase of this issue that he treats in declarative form. But if you are going to raise any questions at all, I feel that this should be among them. If the Buddhists come to my town, and I have any chance to question them (for I take it for granted that Japan will not demand and the United States will not grant extra-territorial status for them) I will certainly ask this: How is Buddhism working at home?*

*Is that an unfair question? Isn't it a question that comes before all the others?*

*The whole process of questioning through which Professor Fleming leads us in this article is good for our presumptions. It makes me feel once more the terrific implications of the golden rule. We say those words so glibly; even men who will deny any other relationship with our Lord will declare their "acceptance" of that maxim. Once in a while some such challenge as Dr. Fleming has placed in this article comes along, and then we find ourselves wondering how much our acceptance of the golden rule really means.*

THE FIRST READER.

## Contributors to This Issue

WILLIAM TEMPLE, archbishop of York; formerly bishop of Manchester; conspicuous leader of the British Student Christian movement, Copec, Lausanne, Jerusalem 1928, etc. The archbishop's article is presented by courtesy of the editors of World Youth, a monthly published in Geneva by the world's committee of the Y. M. C. A.

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# The CHRISTIAN CENTURY

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## EDITORIAL

**T**HE ISSUING of a special commemorative stamp by the post office department to signalize the signing and ratification of the peace pact, has been suggested. It is a good idea. It means much publicity at comparatively little expense, and every form of dignified publicity should be utilized if we are to "tell it to the last man." The postmaster

general, while approving the spirit of the suggestion, has replied that "special stamps are issued only in commemoration of some great national event or some deceased individual whose achievements appear to entitle him to it." If the post office department knows a great national event when it sees one, it should be able to recognize in the approval of the pact not only a great national event but one of international importance. The idea of the commemorative stamp might be carried even a step further. Let all the nations, as they ratify, issue commemorative stamps. There is an international postal union through which the post office departments of the several nations could cooperate in making the necessary arrangements. It is true that special stamps have usually been issued to mark the centennial or other anniversary of some important event in the past. But not always. There was the Lindbergh stamp. We were all glad to buy that and to spread the fame of a great achievement in intercontinental transportation. Would we not as gladly celebrate the world's greatest achievement in international confidence and good will?

### Military Training Laws Need Amendment

**S**TRANGELY ENOUGH, the delusion still persists in many quarters that the federal law of 1863, known as the Morrill act, under which the state agricultural colleges were established and given a federal grant of land and funds, requires that military science shall be a required study for all male students. What that law requires is that courses in military science shall be offered by these institutions, not that all students shall take them. The military

courses, in brief, are required for the colleges but not for the students. This branch of study is on a par with agriculture, so far as the matter of requirement is concerned. A college of agriculture and mechanic arts, or a state university which receives the Morrill grant, must teach agriculture; but it is not required that every student take it. In some states, as in Illinois, there are state laws making the military course compulsory. The statute under which the University of Illinois was established is particularly preposterous because, while perhaps attempting to make military drill compulsory for all male students, it also very clearly and explicitly requires them all to study both agriculture and the mechanic arts. Such a provision, of course, is not enforced. The law should be amended in three ways: first, to eliminate from it this absurd requirement which nobody ever thought of enforcing; second, to eliminate the anachronism of compulsory military training in a state institution; and third, to give to the faculty of the university the legal right to determine what courses of study shall be required in its several departments.

### Anti-Prohibition Argument at Low Water Mark

**S**ENATOR REED'S farewell anti-prohibition speech in the senate turned out to be one of the most earnest denunciations of the whole system of law and government ever addressed to a body of law-makers. "Law has been the instrument of tyrants and the weapon of brutes since time began." Under the Volstead act, "force is substituted for reason, penalties for persuasion, and cruelties for charity." He lamented that "we have abandoned the Bible, the prayerbook and the temperance tract for the lash, the prison, the gun and the blood." With necessary allowance for rhetorical hyperbole, this is indeed what we have done. It is what is always done when we have a law and a police force to back it. It is precisely what would be done under that system of state prohibition laws and state enforcement which Senator Reed recommends as a substitute for the eighteenth amendment and the Volstead act—for of

course Senator Reed is not really a thoroughgoing anarchist. He is not actually opposed to all law; he merely sings the praise of sweet persuasion in contrast to a particular law which is obnoxious to him. He naively supposes that, whereas the federal enforcement agents can be fittingly described as "snoopers, spies and sneaks" who "break down our doors and peep into our windows," state laws of similar import could be enforced by gentlemanly methods free from any taint of craft or violence. As a matter of fact, there are always abuses in connection with the enforcement of laws against subtle and dangerous criminals, and such abuses are not to be taken lightly. Disgraceful barbarities are practiced against persons suspected of burglary and robbery, and prohibition enforcement has not been free from similar atrocities. But a general indictment of laws, penalties and police does not, in either case, indicate either good faith or good sense. The moral and intellectual capital of the wets must be nearly exhausted if they are reduced to such futilities. Senator Reed's argument is one which, if it means anything at all, means that all laws should be repealed and all police forces disbanded.

### Yale's Opinion of Religion

ONE of the most important innovations in American educational history is announced by Yale university. A gift of \$7,500,000 from Rockefeller sources makes it possible for that great school to establish an "Institute of Human Relations." In this new institute, the official announcement distributed by the secretary of the university in behalf of President Angell says, Yale's "resources for the investigation of man's behavior from the individual and social viewpoints will be concentrated." "The institute," further explanation adds, "is designed to bring together sociologists, economists, biologists and psychologists, who will combine with their colleagues in such applied fields as law, medicine, and psychiatry to correlate knowledge of the mind and body and of individual and group conduct, and to study further the interrelations of the many factors influencing human actions." The imagination kindles at an educational program of this sort. To enter into a true university and from its many colleges and departments and teachers to gather out all those that in any way have to do with the influencing of human behavior, and then to combine the resources of all in one common quest after knowledge—this is to make the work of the university both practical and important beyond anything known in the past. But as we read this very detailed announcement, covering more than six large typewritten pages, we find ourselves impressed almost as much by what is not there as by what is. For in all these thousands of words describing Yale's attempt to put "the investigation of man's behavior" on a new level there is not one

single word so much as hinting that the university's divinity school may have a contribution to make to the study! And that silence on the part of a great educational institution is, we believe, much more significant than any explanation which may follow its being pointed out.

### Community Church Organization To Be Strengthened

WITHOUT much flourish of trumpets or waving of banners, the community church movement is making steady progress toward the goal of providing every American community with a church suited to its needs and expressive of its life. There is a long road yet to be traveled. A milestone of progress was the recent proposal of the home missions council that there should be a consolidation of effort between itself, the comity department of the federal council, and the community church organization. A complete survey of the rural church situation is to be undertaken by the home missions council, and as the data become available the community church organization, acting as an integral part of the federal council and with its cooperation, will offer its service to localities in which readjustments are needed. To make this program effective, it is essential that it shall have the hearty support of the denominational mission boards. The Congregational boards, at their recent meeting at Cleveland, expressed their cordial approval of the plan. The secretary of the community church movement, Rev. J. R. Hargreaves, is enthusiastic over the project and is hoping to enlist the full energy of the community church workers in carrying it out. One merit of the plan is that, by establishing a direct relation between the home missions council and such community churches as choose to avail themselves of it, these churches will find a point of contact with the wider Christian movement and a means of contributing to the total Christian enterprise without the complexity and confusion which often result from a single federated church attempting to keep in touch with the missionary societies of half a dozen denominations.

### Chicago's Gang Massacre

HAD the mass murder committed in Chicago on February 14 taken place in Russia it would have been generally accepted as proving the uncivilized state of that country. Seven men were taken in daylight, lined against a wall, and shot down with machine guns. The massacre occurred in a building on one of the principal streets of the city and at a time when traffic was at its peak. The murderers—two of whom were dressed as policemen, and all of whom were transported to and from the scene of the crime in an automobile similar to those employed by police squads—escaped without detection, and seem to have

left no important clues behind them. The killing was so terrible, however considered, that no comment on it can be adequate. The men killed were, to be sure, members of a notorious gang of liquor distributors, and there is every reason to believe that their murderers were members of another gang. Citizens are sometimes inclined to shrug their shoulders at such gang murders, and to express the belief that they will go on until all the gangsters have killed off each other. But mass massacre of this sort, even of booze gangsters, will not terminate in that fashion. Before the gangsters destroy each other they will have destroyed law and order. Murder of this sort is, of course, closely connected with the prohibition law. The men were killed because they had in some fashion threatened the illicit profits which their killers were making from breaking that law. Only one day before this outrage the alderman of the ward in which the killing occurred was sentenced to two years in a federal penitentiary for being the head of a large bootleg ring. Every circumstance connected with the massacre emphasizes the fact already pointed out in these pages: Back of the lawlessness stands the corrupted public officer; back of the corrupted public officer stands the illicit liquor syndicate; back of the illicit liquor syndicate stands the booze runner; back of the booze runner stands the bootlegger; back of the bootlegger stands the citizen who buys the stuff.

### The Temperance Pledge Comes Back

**VOLUNTARY** personal abstinence from the use of alcoholic beverages is no less important than vigorous and effective enforcement of the prohibition law against those who ignore or defy it. The temperance pledge was one of the earliest instruments in this reform, and it played its part in producing the habits and sentiments which made legal prohibition possible. Dr. Ernest H. Cherrington, director of the department of education of the anti-saloon league, has now given hearty approval to the plan of Dr. Charles M. Sheldon recently reported in these pages for reviving the total abstinence pledge. The legal, or prohibitory, side of temperance is essential, but it is not all. The educational side is at least equally important, and it has been rather lost sight of in recent years while so much valiant effort has been expended in the legislative field. One way to reduce the amount of bootlegging is to cut off the bootlegger's supply of willing patrons. Strange as it may seem to those minds which delight in vicious paradox, people do not necessarily desire to do everything which the law prohibits. It is possible, by education and intelligent persuasion, to bring a great many people to the conviction that alcoholic indulgence is harmful, that to encourage the violation of the law is to injure the structure of the state, and that abstinence under present conditions is a duty to society as well as a personal benefit. The

more voluntary observance of the law we can get, by pledges and otherwise, the less formidable will be the task of enforcement.

### This Rumor May be True or False or a Trial Balloon

**NEWS DISPATCHES** from Paris report that Pope Pius XI has decided to take a definite stand against the American policy of prohibition and has denounced the Volstead law as "immoral and contrary to the law of Christ." This report may be false, or it may be true, or it may be a trial balloon. In favor of its being false is the fact that the pope does not often condemn a specific piece of legislation unless it encroaches upon some right or privilege claimed by the church for itself. In favor of its being true is its consistency with the general opposition of Catholics to prohibition, with the tone of the Catholic press, and with the utterances of high ecclesiastics during the recent campaign to the effect that a law compelling abstinence invades the church's field by making impossible the practice of the Christian virtue of temperance "from a supernatural motive." In favor of its being an inspired but unofficial statement put out as a test of public sentiment is the fact that it is not traceable to any authorized representative of the vatican, that it emanates from Paris rather than from Rome, and that the rumor may very possibly have been set afloat in France to crystalize and capitalize for the papacy at this critical moment the resentment which that wine-exporting country feels against the American dry law. A papal crusade against prohibition would make the papacy solid in France, in spite of possible unfavorable reaction to the restoration of the temporal sovereignty, but it would certainly provoke some resentment in the United States. The pronouncement can now be either confirmed or disavowed, according as one or the other of these reactions seems to be the more significant.

### Overworking the Old Sermons

**I**N THE BULLETIN of a local church the minister announces that he finds himself compelled to diminish the amount of time devoted to pastoral calling and devote more attention to the preparation of his sermons. Nearing the end of the fifth year of his pastorate he discovers that "the old sermons are about used up and we must make all new ones." He must have had a rather unusually capacious barrel if he has made it last for five years. Or perhaps he has already turned it over several times, and does not shrink from the mere idea of repeating but from repeating again what has already been repeated dangerously often. In either case, one is in doubt whether to admire more the economy of mental effort which can make one set of old sermons last for five years or the frankness which so unblushingly admits the fact, or whether to submerge both admira-

tions in a wave of pity for the congregation which for so long a period has had to subsist on warmed-over sermons. Not that there is anything criminal about occasionally preaching a sermon a second time. Many a sermon is better the second time it is preached than the first—but not if it remains an "old sermon," lifted out of the cannery and dusted off for hasty use because there was no time to make a new one or even to make an old one new by fresh study and the incorporation of fresh experience.

## Methodists and Presbyterians

CONSIDERABLE INCREDULITY has greeted the announcement that negotiations looking toward organic union are under way between the Methodist Episcopal church and the Presbyterian Church in the United States of America with every prospect pointing toward an eventually successful outcome. And no wonder! Be the logic of the situation what it may, and the progress of negotiation as smooth as it may seem, the disillusioned student of church history still finds it hard to believe that two such powerful denominations will consent to lose their individualities in some new entity. Events of that breath-taking sort simply do not happen within the cautious confines of ecclesiastical life. The Presbyterians and the Methodists may have deluded themselves into thinking that they will unite. But the delusion is bound to wear off. There is bound to be "a catch in it somewhere" which will presently appear, and appearing, shatter this dream.

So runs the skepticism of the man who has often hoped for the union of some of the powerful communions, and as often seen that hope disappointed. Again and again he has watched smaller bodies come together, or bodies in which there were no recognizable doctrinal or administrative differences, or bodies so disparate in size that the smaller found comfort in virtual absorption in the larger. But that two of the most vigorous denominations in the country should submit their power and their traditions to the surrendering process which a true union requires—this seems too much to hope. But is it? A consideration of the swift steps by which the present negotiations have been set under way may show that, in this case, there is no reason as yet apparent why the goal desired may not be achieved.

The effort to bring Methodists and Presbyterians together first took form in the Methodist general conference of 1928. That progressive body provided for the creation of a standing commission on interdenominational relations to which was given a blanket authorization "to make overtures to and receive overtures from all likeminded churches, looking toward closer cooperation and union." A motion to strike out the last two words, "and union," was decisively tabled. The commission thus empowered consists of

seven Methodist bishops, fifteen other ministers, and fifteen laymen.

On the day following the adoption of this proposal, a specific memorial, signed by 78 of the leading ministers and laymen of the denomination, was presented by Dr. Ray Allen, long an outstanding member of Methodist general conferences. This memorial, which was unanimously adopted while shouts and cheers filled the auditorium, is so memorable a document in the progress of the churches toward unity that it is worth reproducing in full:

The Presbyterian Church in the United States of America and the Methodist Episcopal church should be united. Their purposes are alike, and they work in much the same territory. Practically their only differences now are in details of organization, and surely these cannot justify their remaining apart, for in union there would be added strength.

The Presbyterians have an honorable history, and a commendable spirit, and they are doing a work of magnitude and value beyond measure. To be actually united with that noble people would be to us a joy and an inspiration.

We therefore urge that overtures be made at once looking for early organic union, without reservation or condition.

Receiving this specific invitation, the Presbyterians referred it to their standing "Department of Church Cooperation and Union," which is composed of fifteen ministers and laymen. Dr. Hugh Kelso Walker, the moderator of the Presbyterian body, has called the receipt of the Methodist memorial "the great moment of our assembly."

It was November before the new Methodist commission could organize, but as soon as it had done so, and had appointed a sub-committee of fifteen on "Union with Other than Methodist Churches," arrangements were made to meet the Presbyterian commissioners. This meeting, as already reported in our news columns, took place in Pittsburgh. It was preceded, however, by a meeting of the Methodist delegation which, after a day's discussion, concluded that reasons for the two churches remaining apart do not exist, that reasons in favor of union are overwhelming, that the union should be consummated without delay, and that the Methodists should show their willingness to accept almost any proposal for union on which the Presbyterians might agree among themselves! With that as one party's basis for discussion, it is no wonder that the meeting of the two delegations made rapid progress.

At the Pittsburgh meeting three things were accomplished. The commissioners found on both sides a will to union and an expectation of union. They formed two sub-committees to carry on the necessary negotiations, one dealing with administration and property interests, and the other with polity and doctrine. Of the former, Dr. Swearingen is the chairman, Dr. Vance and Dr. Thompson the other Presbyterian members, and Bishop Leete, Dean James and Mr. Conder the Methodist representatives. Of the latter committee, Bishop McDowell is the chairman. Dr. Allen and Mr. Horne the other Methodists, and Dr. Mudge, Dr. Merrill and Dr. Speer the Presby-

terian representatives. Finally, the joint commission issued an address to the two churches in which, after recognizing the existence of difficulties, it "cherishes this ideal of organic union as the goal to which we are bound to direct our earnest and immediate effort, and it expresses its resolute purpose to proceed at once to the consideration of the practicability and method of the organic union of the two churches which it represents." The mission boards of the two denominations were also called on "to promote cooperation and unity in work, and to support so far as possible the effort for the organic union of all the evangelical churches on the mission fields." The latter admonition is especially significant as addressed to the Methodist mission policy.

We have thought it worth while to give this history of the negotiations in order to make clear the generosity of spirit and the uniformity of purpose which appears to characterize both these churches and their representatives. It is this which gives the effort to unite its augury of success. This, together with the wisdom which has been shown in the handling of the negotiations up to date. If now this same wisdom continues to inform the sessions of the committees, and there is no retreat from the Christian level of brotherliness on which the negotiators have taken their stand, it is entirely within the range of possibility that a plan for union will be ready for submission to the next session of the Methodist governing body, and to the Presbyterian assembly which meets in that same year.

As we look forward to these negotiations which are still to come, we cannot refrain from reminding the commissioners that they are dealing with interests of the kingdom of God which transcend even the boundaries of the two great denominations which they represent. They have it in their hands not only to unite two powerful churches, but to lay the foundations for a true United Church of Christ in America. For that reason, we trust that the generosity which the delegates of the two bodies have already shown in their relations toward one another may operate to make possible the later addition of other churches to the new communion which they have it in mind to create.

The way in which most surely to help forward this larger purpose is quite plain. It calls for the utmost simplicity of plan and statement. If the new church is to have a constitution, let that constitution be no maze of detailed instructions on all matters of church organization and procedure. Let it be no involved attempt to compromise between all the minutiae of government which these two negotiating churches have evolved during their long history. Let it rather be some exceedingly simple, clearly defined basis on which churches with all sorts of local differences in organization can come together, leaving the power for adaptation to the requirements of any period in the hands of some governing body which can provide

modifications and revisions as they may be needed.

Likewise, for the sake of the future it is to be hoped that any doctrinal statement which may be adopted will also be very simple. At Pittsburgh the commissioners spoke as representing churches "which rest immovably on the rock of Christ." That is the sort of simple, yet inclusive, doctrinal foundation which can hold aloft a great Christian structure. The hope with which millions in other folds look toward these negotiations is that the communion now to be formed may be, doctrinally, so catholic, so true to the spirit of its Lord, that it shall offer a place of fellowship on the basis of his words: "By this shall all men know that ye are my disciples, if ye have love one to another."

Of course, it would be foolish at this stage of the negotiations for any observer to raise his hopes too high. The union now contemplated is too great a matter to be bought without paying some price. Both churches will have to face the paying of that price, and there are bound to be some within both who will draw back as they appreciate all that is involved. But there is no reason—as the commissioners have declared—short of the fears and opposing wills of short-visioned men, why the union should not eventually be consummated. Even if that consummation be delayed, it must be quite evident that the day of contented separation as between these two great bodies of Christian is at an end. Neither church can go back to the old status as if this great hope had not dawned. Nor can Protestantism at large continue in its divided ways as though there was no possibility of a better order—one nearer to the mind of Christ.

## The Salvation Army

FEW will envy the newly elected general of the Salvation Army his task. After years of rumor and counter-rumor, internal restlessness and scarcely suppressed revolt General Higgins is forced to assume responsibility under as difficult conditions as could well confront a man. He becomes commander of an organization now spread through 81 countries. That, in itself, is enough to make its administration immensely difficult. Moreover, the long period of agitation which has culminated in the extraordinary step leading to this election has had a deep effect on the morale of a body which has claimed to derive its effectiveness from habits of instant and unquestioning obedience. Add to this the fact that legal complications may delay for years the passing over of the control of the army's properties from the deposed general to the new commander, or to such a holding group as may be designated to receive them. Then to all this add the fact that the new general represents, in his person, an apparent break with the will of the army's founder and an end to one of the most intense and passionate family dynasties in the history of religious organizations. The total represents an accumulation

of handicaps that would appal any but the most courageous.

The Salvation Army was the creation of a single iron-willed individual, or rather of two such individuals who, in wedlock, had forged their remarkable personalities into one. Whether there would have been a Salvation Army had there been no Catherine Mumford it is impossible to say. Certainly there would have been no such record of conquest as the army achieved in those first years when Catherine Booth's piercing intuition and unfaltering faith was ever available to sustain and urge forward the activities of her daring but mercurial husband. William Booth, as it is often said, was an individualist and an autocrat. But the term, "William Booth," thus used is really a generic noun, consisting of the two personalities, William and Catherine Booth, who had been fused into one overpowering will-to-command. And it was the expectation of both father and mother that ultimately every one of their eight children should add their individual powers to the maintenance and increasing of this same Booth command.

Had the army remained what it was in the first place—the transfer of William Booth's Methodist evangelism to the gutters and stews of English towns—this imperious autocracy might have survived for generations. So long as the work of the army officer was only that of conducting revival meetings according to a rigid pattern, it was quite within reason that the commander—who had perfected the technique in his own practice before ordering his subordinates to use it—should have an unquestioning obedience. And so long as the "campaigns" of the army were conducted only in those countries with whose social and religious conditions the commander was familiar, it was possible for orders emanating from London to meet adequately the requirements on every battlefield. But the army is no longer the simple evangelistic organization that it once was. Its evangelistic efforts have, in many places, become a subordinate part of its program. And with the increasing complexity and internationalism of its work, the attempt to maintain one-man power has rapidly broken down.

For the shifting emphasis in Salvation Army work William Booth was himself largely responsible. It was the evidence supplied by his own experience which finally convinced him, against his prepossessions, that something more than a purely evangelistic program was required if the slums were ever to be stopped from wrecking personalities faster than the army or any other agency could hope to redeem them. Out of that unwelcome discovery there came Booth's great book, "Darkest England, and the Way Out." And out of the land colonization schemes thus projected there came that far-reaching network of social agencies which today makes the army the largest international philanthropic society on earth—unless perhaps exception be made in favor of the Roman Catholic church.

Bramwell Booth has given every possible encouragement to this social aspect of Salvation Army work. During his younger days, while acting as his father's chief of staff, Bramwell Booth was in close touch with William T. Stead. When that doughty champion went to jail for having attacked Britain's white slavery through his appalling book, "The Maiden Tribute of Modern Babylon," Bramwell Booth took the lead in rousing the English public as to moral implications of Stead's punishment. And since, in 1912, he succeeded to the supreme command, Bramwell Booth has constantly sought to increase the number and effectiveness of the social agencies carried on under army auspices. It has been this development of the army's philanthropic service, coupled with the increase of its missionary activities in non-English speaking lands, that has characterized the administration of the second Booth commander.

Yet this very tendency which Bramwell Booth has encouraged lies at the bottom of the present uprising against his continued leadership. For this sort of highly diversified, and in many instances highly specialized, activity makes any central, individual control almost impossible. No one man can hope to know enough to prove an intelligent despot over work conducted in more than fifty languages and in an equal number of fields of activity. And when that autocrat grows old, feeble, mentally burdened, the greater the number of interests for which he has made himself responsible, the more likely their reluctance to leave their fate in his shaking hands. This inability of any one commander to understand and care for army interests everywhere first attained open expression when, in the years after the war, the Salvation Army in the United States wrested practical autonomy from the commander in London. This was, in essence, a victory for American "big business" over the Booth ideal of autocratic control. It was a virtual surrender by the army's supreme commander in order to retain for the army in the United States the financial support of the industrialists who had made its war program so conspicuously successful. But this surrender in America proved to be only the forerunner of a demand for autonomy in army affairs the world around.

In commenting on the recent upheaval in army circles there has been evident a tendency to blame it all on the ageing commander's supposed choice of his daughter, Catherine, as his successor. The rumor of this decision has undoubtedly played a large part in bringing the unrest within the army to a focus. But the demand that underlies the recent action by the high council is much more fundamental than a mere demand for the end of the Booth family dynasty. It is a demand for the end of *any* dynasty; a profound conviction that autocratic control in the army is not only out of accord with the spirit of the age, but equally inimical to efficiency in army service. With the work of the army what it has become, no human being—it is contended—can adequately discharge the

responsibilities imposed upon the commanding general by the army's constitution and the supplementary deed poll of 1904.

This situation may have been complicated, it is true, by the clashing of personalities within the strong-willed Booth family. No Booth has ever been noted for ability to get on with other members of that imperious family. William Booth went to his grave estranged from two of his sons, and the relations between Bramwell Booth and his younger sister, Evangeline, have long been strained. But even without the interjection of this personal element—which it would do no good to discuss here—the development of the army in recent years has been such as to doom the long continuance of the old form of autocratic control.

Had there been no complications introduced by the uprising against General Bramwell Booth, the Salvation Army would face a difficult situation and have some exceedingly difficult choices to make. What sort of organization does it desire to be? It can scarcely turn back to its old type of evangelism to find its full task, although there have been voices counseling it to do that during the confusions of these recent days. If no other reason were adduced, the lack of novelty in the typical army street meeting would be sufficient to show why an evangelistic mission of this sort will no longer bring results commensurate with the army's resources. The choice of a highly diversified and socialized form of ministry, sustained and inspired by an underlying religious zeal, would seem to be inevitable. And with the recent decision of the high council, which will put this wider ministry under democratic control, the majority of thinking Protestants will find themselves in full accord. But it would be a mistake to conclude that a mere change in the administration will solve all the army's problems.

For there is a question which lies behind this that the army itself has scarcely perceived as yet. Until that question is answered the future of the army cannot be clearly envisaged. What is to be the relation of the army to the social order under which extremes of poverty and wealth contribute to these very dislocations of society which the army is trying to mitigate? Whatever may be the case elsewhere, in America the army today offers itself frequently as an instrument through which large wealth can give to the relief of unfortunates who lack a meal, or a bed, or a job, or a home. It does this work, on the whole, well. So well that it deserves the continued support which it seeks from the fortunate. How long will it be, however, before the new leadership of the army will perceive—as William Booth did in his "darkest England" of the eighties and nineties—that it is engaged in trying to succor the casualties of a social system which is creating human wastage faster than the work of personal relief and restoration can be prosecuted? And when the army's new leadership does perceive this, will it be content to allow this system to continue unchallenged?

## The Cherub Angel

A Parable of Safed the Sage

THERE was a Christmas Pageant on the night of the Sabbath before Christmas, but I beheld it not, for I arrived upon the day before Christmas. And before I reached the home where the daughter of Keturah doth dwell, she and her husband and her children, certain folk spake unto me, saying, It is a thing thou mayest sorrow concerning that thou wast not here upon the Sabbath, to see thy little Granddaughter play the part of the Cherub Angel.

And I said, I doubt not she did it well.

And they said, She did it Wonderfully. To see her look down into the Manger, where was an Electric Light that illuminated her Fair Face and her Golden Hair, and then to behold her looking up into the Face of the Madonna, was a Picture such as No Artist ever Painted.

And I doubted not that it was all true, and I still think so.

And my children and my grandchildren came to Greet me, and in the evening before Christmas there came certain of the Young Folk and sang Carols. And all was as it should have been.

And I spake unto the daughter of Keturah, saying, Thy Youngest Child must have distinguished herself on the night of the Sabbath.

And the daughter of Keturah said, Believe it not. She nearly extinguished me. She paid no attention to the parts other than her own, and she did that in a way of her own. And when the Shepherds came in, she simply turned around and looked at them. And when the Wise Men entered, she turned the other way and looked at them. And I sate on pins and needles fearing that she would Spoil the Pageant.

And I said, I hope that it was not necessary for thee to tell her so.

And she said, I would have told her if it could have done any good; but after it was all over, what was the use?

And I said, Little Children usually do well, if they be not too much Instructed.

And the Little Sister of the Daughter of the Daughter of Keturah climbed into my lap, and she inquired of me, saying, Grandpa, didn't thou see my Name in the Paper?

And I said, For what Naughty Deed was thy Name in the paper?

And she said, It was not for any of my Naughty Deeds, but for my being a Cherub Angel. And the Paper printed my Name, and I could read it. And it printed Dorothy Fisher's name, but she was sick, and I was the only Cherub Angel there was.

And I said, Didst thou do it well?

And she said, I did it Beautifully, and they all told me so. And my brother was one of the Shepherds, and I knew them all, and I knew all but one of the Wise Men. And I have some of the black in mine Eye-

brows still that they put on, and there was Powder over the Rouge upon my Cheeks. And I and my brother we both took baths that afternoon, for he said, Let no member of this family get up on that Platform with Dirty Ears. And I had a Very Pretty Dress. And the Virgin Mary was Very Nice to me,

and she talked to me All the Time.

And I inquired, saying, What did the Virgin Mary say unto thee?

And the Little Sister of the Daughter of the Daughter of Keturah answered and said,

The Virgin Mary said unto me, Keep still.

## VERSE

### The Centurion

#### A VISION

I SAW him leave his pagan century  
By stealth, to trail a ruffian mob by night,  
And in the circle of a lanthorn's light,  
Within the garden called Gethsemane,  
Behold in pained bewilderment, the sight  
Of Innocence ensnared by treachery . . .  
As at a later hour he stood to see  
The Sacrifice upon Golgotha's height.

But when he came to call the drunken guard  
Sleep-drowned on duty at a vacant tomb,  
And saw a thousand lilies gem the sward  
Where Jesus walked unfettered in the gloom,  
His pale lips smitten by an angel's rod,  
Cried out, "I know this is the Son of God!"

HELEN PURSELL ROADS.

### Shoulder to Shoulder

THE old men grow older  
While their dreams shatter.  
But what does it matter?  
They go shoulder to shoulder  
Tugging at the ropes,  
And in their eyes  
The glint of hopes  
And dreams still lies.

Now the old men sit by  
Feeling the sun  
And watching the sky  
While the young men run  
In search of things  
Of their imaginings—  
Growing bolder and bolder  
As they run shoulder to shoulder.

Some day the old  
And some day the young  
When the fires are cold  
And the songs are sung  
Will walk together  
Shoulder to shoulder  
While the winter weather  
Turns colder and colder.

RAYMOND KRESENSKY.

### Easter

LORD, forgive.

That I have dwelt too long on Golgotha,  
My wracked eyes fixed  
On Thy poor, tortured human form upon the cross  
And have not seen  
The lilies in Thy dawn-sweet garden bend  
To anoint Thy risen feet; nor known the ways  
Thy radiant spirit walks abroad with men.

PAULINE SCHROY.

### Mechanistic

IN RECENT times we have been learning much  
About ourselves and all this universe.  
In research work, with measures scientific,  
We've learned the causes underneath behavior.  
Take these, my friend, as very fair examples:  
A man leaves wealth and comfort, home and friends—  
These satisfy our elemental instincts—  
To labor for the outcast and the poor.  
This is mere chemical reaction, sir,  
Mere chemical reaction.  
Some glands were working overtime and thus  
It is quite plain, upset the normal balance,  
And caused these most fantastic symptoms.  
A mother dies in agony to save  
Her child from harm; again reaction, sir,  
Mere chemical reaction.  
Just why it is all nature seems to hunger  
For life and yet more life we have not quite  
Determined but shall, in time, without a question.  
And it is true we find the universe  
Is governed by most unrelenting law.  
These laws, no doubt, have come by chance alone,  
For all our tests have never found their source.  
It was about two thousand years ago  
A man died on a cross; he tried to show  
The world that love would save humanity.  
That, too, was chemical reaction, sir,  
Mere chemical reaction.  
But do not think that I decry religion;  
Indeed, it has its place and serves it well.  
But we who are enlightened feel we know  
That it is chemical reaction, sir.  
Mere chemical reaction.

LEE SPENCER.

# How Can We Find God?

By William Temple (Archbishop of York)

THE problem of religion takes different forms in every generation, though all of them are variants of three main types. There is the purely transcendental; there is the purely immanent; and there is the attempted combination of these. Just now the first two are rather to the fore, and the third is rather neglected.

There is a great movement in the religious world today, specially perhaps in Germany, towards the reassertion of the unutterable majesty of God. That *he* is, is the one ultimate truth; of all else we can only say that for his pleasure they are, and were created. His sovereign will is the source of all existence and of all value. Our duty is to recognize his will and obey it. We, puny creatures, could never find our way to him. But he has declared himself to us, and those whom he assists by his grace can apprehend and respond to that self-declaration. There is nothing for us to do except to let him do with us, through us, for us, in us, what he will, when he will.

That is one view; and to deny it is to cut the root of all genuine religion.

But there is another view. We live in a world where the very meaning of life is progress; we can to some extent trace that progress in the evolution of the solar system, of the earth, of the biological species, of the civilization of mankind. Each of us occupies a place in this scheme of things with a special opportunity of helping forward the movement of progress. We cannot doubt that a characteristic which pervades the universe expresses the divine mind and will; the energy which carries forward a movement of the universe must be the energy of God, it must be the Holy Spirit. So we can serve God best by buckling to and getting a move on.

Adherents of the former view are often, though not always, rather lukewarm about "movements" and efforts to think out the application of Christian principles to social, industrial, and international questions. Adherents of the latter view are a little liable to say that theology does not really matter; why can't we all get together and tackle the job? As I believe both views are perfectly right, as long as one does not belittle the other, I want to set out if I can their relationship to one another as I see it.

## I.

Who and what are you? You probably think you are an individual and a person; but in fact you are only these in the making. You began as an assortment of impulses and instincts with very little more unity to them than is involved in the fact that they could not all act at once without blending together. The main purpose of education, as Plato saw so vividly, is to make one person out of this multitude of energies, and to do it by blending them in the

scheme of subordination which gives to each its full scope and the exercise for which its nature fits it.

But among all the elements in your nature are two—or it may be one with two functions—which distinguish you from the brute creation (if we understand it rightly) and unite you with whatever in the universe is ultimate. These two are the capacities for apprehending universal truth and for appreciating absolute value. In no man are these capacities developed to a degree corresponding with the range of truth and value that must be there to be apprehended; but in all men, not "defective," they are there in some degree. You know that 2 plus 2 equals 4, and that this is quite independent of all historical conditions or geographical position. It is just true. And there are, I hope, some causes for which you would give up—or would at least like to feel that you would give up—everything else whatsoever. The true scientist feels like that about scientific truth; the artist feels it about beauty; the religious man feels it about his faith. And here you reach something ultimate; because beyond what is universal and absolute you cannot go. You may get more of it, but in principle you cannot go beyond it.

Now, this is what the Bible calls "the image of God," in which it says that man was made. And it is this which makes possible a real incarnation, whereby God should declare his own nature to men by actually living a human life. There is that in human nature itself which enables it to be the medium or vehicle of the divine life.

## II.

Science has taught us to see the world as a great process of movement; and, broadly, that movement has a direction—in the fearful jargon of Herbert Spencer from "indeterminate, incoordinate homogeneity" to "determinate, coordinate heterogeneity." The movement from the nebula of astronomers—"without form and void"—to the solar system is a clear illustration. This appears in four main grades of existence, which are not sharply severed from one another, but are quite distinct in general character: matter, life, mind, spirit. Wherever we find in a material object evidence of sentience and power of self-motion, there we find life. Mind first appears as the calculation of means to ends—the thinking out how to get what we want. Spirit appears as the selection among ends as good or bad in distinction from pleasant and painful, and finds the regulative principle in the capacity for universal truth and absolute value already mentioned.

Each of these "grades" first "emerges," as it is just now the fashion to say, in a very rudimentary form, and gradually takes more and more possession of the lower grades through which it acts. Spirit—

or reason—is still very near the beginning of its conquest of the other constituents of human nature. And this accounts for many of our moral deficiencies. But this is not the whole story, for this taken alone would suggest that we have only to wait for evolution to go on for a few centuries in order to see moral perfection achieved, while, on the other hand, we cannot do anything else. The great slogan of the reactionary—"you cannot alter human nature"—would then be a clear bar to almost all progress.

Let us come a little closer to the actual problem—your problem. You are a center of values; you find things good and bad. But your intelligence (pardon me!) is finite. You cannot see things in their true proportions, as these are apparent to omniscience. You are bound to see things from your own angle, and to give undue importance to the values that are realized in, or in relation to, your own experience. And this inevitable fact of nature is coupled with the natural desire of your animal nature for what is pleasant. And you are anyhow only a half coordinated being. If I said "half-educated" you would be annoyed, but perhaps you will stand the other expression, though the two ought to mean the same thing. You have, and act on, impulses which you have not related even to your own general conception of good—inadequate as that in its turn must be. You try to avoid actions that directly conflict with that conception; but you don't even try to think out the relation of all your actions to it.

So you are only half coordinated; and you are to some degree at least self-centered. And the fact that we are all like that is what causes all the worst troubles in the world. The great evils of society do not arise through the extraordinary villainy of a few people; they arise because all of us are rather selfish; and when you multiply that bit of selfishness that is in every one by the millions of the earth's inhabitants, you get a real mountain of selfishness.

And because this is the nature of your disease, you cannot cure yourself. You can do a good deal, and most of us ought to do far more than we are doing with our own natural will-power—that is, the control which our whole self can exercise over its own constituent elements. But this will never reach the roots of the trouble. The self-centered will cannot shift its own center for itself; if it knows its need, it must find another source to meet that need.

This ingrained self-centeredness that all of us are born to is called in theology "original sin." There have been many theories about it, most of them quite untenable. But the thing itself is a mere fact. Whether mankind was ever free from it is a question which in this connection has no practical importance.

### III.

You could not cure yourself; but God has offered the means of your cure in Jesus Christ. How are you to think of him? He is in its perfection that light which your spirit or reason or conscience has already

fitfully and flickeringly held up as the illumination of your will; he is not something else. He is "the light that lighteth every man." But in him it shines clear. There the "image of God" in which man was made, is undefaced; he is "the express image" of God's person. Remember that the importance of all we say about him comes from the consequent thought of God. The importance of the belief that Christ is God lies in the consequence. God is Christ-like. The majesty which rules all things is the majesty of such love as we see in Christ; the true character of the divine impulse in creation is the love which we see in Christ.

Some men begin with faith and are driven on to action as its expression; some begin with action and are driven back to faith as its support. Either without the other is futile in the end.

One main purpose of worship is that we may subject our souls—ourselves—to the love which is in Christ. We become like what we contemplate; the contemplation of Christ will transform us into his likeness. But this will not result from an occasional and casual thought of him; it will only come from the concentrated absorption of reverent attention which is worship; for which, therefore, time must deliberately be made.

And because what we find in him is God, the life of our lives, his effect upon us is different from that of great or saintly men. It is not only that he is greater and perfect in holiness; it is that our spirits find an actual kinship with him, despite the moral gulf between us, such as they find nowhere else. The testimony of missionaries that to men of all races Christ seems to be a fellow-countryman is evidence that he is indeed the Universal Spirit self-revealed at a moment of time. And in consequence, as we give ourselves to him in work and worship, there arises within us a new energy of holiness and love as the answer in us to his; and this is what the New Testament calls the Holy Spirit, by the possession of which men become in spiritual fact sons of God.

For the New Testament, though it calls God the father of all men, does not—except in one quotation from a pagan poet—call all men his children; that is a name reserved for those who, receiving Christ, have become filled with his Spirit.

So it is true that all our work for good is real service of God, and God is the inspirer of it. But it is also true that such work will never solve the world's problem or our own, unless the eternal God, who has approached us in Christ, lifts us into fellowship with himself.

### The Irrevocable

THIS is Life's final tragedy—  
Judas forever Judas must be—  
Forever Judas—despised, decried—  
Jesus was only crucified.

ETHEL ARNOLD TILDEN.

# If Buddhists Came to Our Town

By Daniel J. Fleming

LET US SUPPOSE that a group of Japanese interested in propagating Buddhism were able to set up a decidedly superior educational or medical institution in our midst. Such advocates would naturally be convinced that all should know about the Great Renunciation, the Great Enlightenment, the Four Noble Truths, and the Eightfold Path—in short that the values to be gained through Buddha should be shared with all the world. On what conditions, acceptable to us, could they engage in this sharing process? In answering this question we should like to make five inquiries.

## *How Was the Message Acquired?*

Although we fully recognize that the way to truth and to God by no means lies wholly through the mind, we should want their message to be the result of a real adventure in truth seeking. They should not have accepted their message merely on the basis of authority, but on a judgment as to its adequacy for the widest possible welfare of humanity as judged by experience extensive in range and time. It should not be merely the passive or uncritical acceptance on their part of conclusions made in advance. These Buddhists might be exemplary in the methods used to propagate Buddhism in America, but if, for example, their message had been acquired merely on the basis of an emotional appeal, there would be an implicit weakness in all that followed. We should want them to have made as thorough a study as possible of available data before launching their message in another land.

## *How Is Their Message Held?*

We should expect messengers coming from such a distance to be motivated by a great conviction, to be enthusiastic about that message, and to be keenly desirous of recommending it to us. We should not be surprised if, on the basis of their thorough study and of their life's experience, they felt that they had gained a better insight into life than had those who did not know their system.

But along with conviction we should want them to hold their message with a certain humility and teachableness of spirit. They ought to be ready to listen to the best we have experienced and weigh our sense of values. We should expect them to be ready to appreciate on their merits any values Christianity has and at whatever cost to their former views to follow where any new and valid reasoning, appreciation or experience led them. If our Buddhist friends had their minds closed to the consideration of any other "path" and were not ready to urge or even to see a step toward fullest and most abundant life apart from their Four Noble Truths we would say that they were defective in the way they held their message.

But on the other hand we certainly would not respect them if they came as advocates for their religion and yet had views so plastic that they would have to change with each new thought they met.

## *How Is Their Message Given?*

In so far as possible we should want their message to be given in the spirit of a joint search for truth and experienced values. If they were mature teachers, having added to thorough study in Japan an open-minded facing of religious values in America through years of teaching, it might easily be that they would feel that they had arrived, and that little new could or would be adduced from their more immature and unlearned pupils. And yet it would be possible at least to aim at making the process a shared search where witnesser and pupil were alert not only to help but to be helped.

We should expect fairness to characterize all their presentation, whether of arguments to the mind or of values to one's sense of appreciation. They should see to it that their message would be considered only on its merits, anxious that all pertinent facts should be adequately weighed. Truth should not be confused with opinion, and facts should not be warped to correspond with theory or doctrine.

In the third place, we should resent their making the hearing of their message compulsory. If they had a decidedly superior school or college we should want our children to get the superior education and should not object to our foreign guests making their witness to values in Buddhism available. But they would not gain, but rather lose, among thoughtful Americans if decisions for Buddhism were made under the shadow of compulsion, and if they insisted that all students go to their temple every week in order to chant and burn incense.

## *Message and Example*

In the long run they would make a better impression by letting the witness of their lives and the demonstrated superiority of their insights cause our young men and women to want to discover the source of their alleged greater power and this more abundant life. We should certainly wish to see the extent to which they exemplified their message in their lives. We should expect them to acknowledge the difference between theoretical Buddhism as taught far from Japan and the Buddhism of the masses back in their sending country. That is, for their propaganda to be fair, we should expect them to face the problem of the actual working of their religion.

We should have no objection to their getting a modest livelihood in connection with their sincere witnessing. But if in addition to the fact that they were paid, we gained the impression that they used

questionable methods to swell their reports to their sending constituency, our indignation would be aroused. We should not want their support from Japan to be stimulated by over-strained interpretation of success.

#### *How Do They Want the Recipients to Think?*

We should want our Buddhist guests to attempt to get each student to do his own thinking and not passively to accept the conclusions expounded. These Buddhists should not let their students merely annex the new truth without a real absorption. If taken at all, it should become a real part of the learner. Even if the new truth is accepted they should not at once discourage all further inquiry and research. In short, we should want them to be building habits and attitudes which would enable the pupils to subject even the new message to critical appraisal. Their religious as well as general education should be given in such a way as to enable the pupils increasingly to evaluate critically the positions taken.

In particular, if they ever worked with those of our children who were too young to think adequately for themselves and should influence them by the contagion of personality to favor Buddhism, we should want the whole spirit and methods of their teaching to be of such a kind that these children would be able later on to review that to which they have been subjected and bring to bear upon it the critical powers that should go with maturity. We would particularly resent their dealing with our children in such a way that they would not later think freely for themselves, to that extent thus enslaving the children to a point of view which in this case would be alien to all their inheritance. To do this would not be respecting the personalities of the children. In the willingness of the Buddhists to work planfully so that the recipients of their teaching would think in ways such as these we should find one outstanding mark of their sincerity and confidence in their message.

#### *What Is Their Attitude Toward Outcome?*

We should expect them to feel a real concern that their pupils should become Buddhists. They could not be neutral or indifferent—but they should be fair. While we very likely would not feel like welcoming these Buddhist representatives to settle in our midst yet we could not object to their avowed purpose to make it possible for people to become Buddhists so long as the methods used were those of fair persuasion and legitimate witness. Hence we should not blame them for setting up a Buddhist educational institution, that is, we should not insist on their having an absolutely neutral "University of Religion." Missionary work, whether Buddhist or Christian, would not be missionary work without this concern.

Yet just because these foreign teachers had this concern they should safeguard it in two ways. They should let this concern for our welfare by way of Buddhism be perfectly well known without disguise,

pretension or misrepresentation. We should resent any secret or underhanded ingratiating of themselves into favor without their religious interests being known. If they showed that they were not afraid of reasonable correctives; if, for example, they did not hesitate to allow their pupils to hear the best of Christians speak and to read the best of Christian books we would judge they had great confidence in their message. This impression would be still further confirmed if they counterbalanced a manifest longing that their pupils should adopt the Buddhist way with a scrupulous fairness in exerting the influence of their lives and message. We might characterize our ideal for them as a fair and teachable sharing of experience with conviction and concern.

This attitude may be distinguished on the one side from an approach which has no religious concern but which aims merely to reduce prejudices, remove misunderstandings, develop critical powers—in short to develop a free creative personality without solicitude for content. On the other hand it may be distinguished from that kind of propagation of view which is so centered in the message that the advocate tends unconsciously to use methods which the discerning must call questionable.

#### *The Need for Reciprocal Thinking*

It is well for us to remember that two great world faiths other than Christianity are missionary religions. Furthermore, modern sects in a few other faiths are beginning to interpret their insights as for the whole world. Nevertheless for most communities in the United States the coming of Buddhists to their midst is an imaginary situation.

It must, therefore, have long since been plain to the reader that this paper does not constitute a gratuitous piece of advance work for a possible Buddhist foreign missionary enterprise. It is rather an exercise in applying the golden rule to do to others what we would that they should do to us. By such a process we can set up a mirror in which we can re-examine our own missionary attitudes. In these days we are trying anew to search our hearts and scrutinize our methods in order to align ourselves most truly with the spirit of our Lord and Master. Such a question as is here proposed may help us to bring fresh thought to this important task.

#### Unplaned Wood

THE Savior loved the feel of polished wood;  
He touched with tender fingertips the grain;  
The ugly splinters on his rough-hewn cross  
Had never known the pressure of his plane.

Not of his bleeding flesh he died so soon;  
The acrid sting of nails was not his bane;  
The heart of him who loved well-finished wood,  
Broke on a cross that never knew a plane.

MABEL J. BOURQUIN.

# Dealing With the Thinking Negro

By W. W. Alexander

AT THE CLOSE of the civil war in the minds of many people, north and south, there was question as to the possibility or advisability of education for Negroes. The churches, nevertheless, began to build schools. Though most of the money and men for this work came from the north, southern churches and southern men from the beginning had a part.

This educational work has been fruitful. It has demonstrated beyond question the educability of Negroes. They have responded normally to educational processes. Other things being equal, the successes and failures in Negro schools average about like those of other groups. The most conservative southern states now recognize the value of Negro education and each year devote larger sums from taxes to its support. In 1929 North Carolina, possibly in the lead of all the others, will spend more for Negro education than was spent twenty years ago by that state for all education.

## *Hunger for Education*

American Negroes have come into a great faith in education. Wherever there is anything to learn or any skill to be acquired, there Negro students are to be found seeking admission. The number of Negro graduate students is increasing each year. Among the red caps in the stations of New York are to be found numbers of graduate students willing to pay any price for an opportunity to do advanced work. One Negro college in a southern city has opened evening courses. From the ranks of Negro life it has a large number of students seeking by this slow process to get college training. Among the backward Negroes of the rural black belt this same attitude is to be found. One of the causes of migration to cities is this desire for better schools.

The most obvious product of the Negro schools is the able and unselfish leadership of the present generation of Negroes. Too much praise cannot be given them. Many of them are statesmen and guides of a high order. With patience, sacrifice, and foresight they are serving the nation in their efforts to bring opportunity to their less fortunate brethren. The most important phase of a much heralded Negro progress is the production of this leadership.

Just now the churches in the north are in danger of assuming that this educational task is finished. It has lost the attraction of novelty. Great educational foundations are giving millions to it. Southern states are building schools. Negroes have moved north. The generation whose interest in Negroes sprang from the civil war and the abolition agitation has passed away. These are but a few of the reasons why there is a danger that the churches which have been most zealous may slacken their interest in the

education of Negroes. Such a course would be a tragedy. The task of education, though modified by changed conditions, has just begun. In spite of the migrations, the great majority of Negroes are still in the south. Georgia alone has more Negroes than Pennsylvania, New Jersey, New York, New England and two of the blackest middle-western states. Though an encouraging beginning has been made, most of the black states are very backward in supporting even elementary schools for Negroes. The following figures, as accurate as we have been able to get, tell the story:

	Average Annual Expenditures Per Child of School Age	
	For Whites	For Negroes
Alabama .....	\$26.57	\$3.81
Georgia .....	25.84	5.78
Louisiana .....	33.73	5.48
Mississippi .....	25.95	5.62
South Carolina .....	27.88	2.74

The schools, as important as they have been, have not solved the race problem. Practical America responded to the support of a Negro education that would "teach them how to work." But even the so-called industrial school also taught Negroes how to think, and a Negro who thinks too much or too openly is an embarrassment or an irritation to many white people. The power of critical appraisal among Negroes has grown far more rapidly than the realization of necessary adjustment has dawned upon white people.

## *Rejected Assumptions*

Most of America's planning and thinking for Negroes assumes that they are a "child race," "inferior," or "a people who can be happy under any circumstances." The products of Negro schools accept none of these assumptions. Education has in fact set Negroes in opposition to the national assumptions about themselves. Most of the thinking of white America as to the Negro is futile, because it is based upon a presupposed Negro that no longer exists. Such a Negro, if he ever existed, has been transformed by sixty years of freedom and education. He has been further stirred during these years by a world war that had democracy as its watchword. He has seen the peasantry of the world rise. In a world suddenly conscious that it is largely colored, he has seen a dominant white civilization perplexed and uncertain in face of the facts of race and the rising hostility toward things that are white. Education has produced a generation of Negroes who do not believe that they are inferior and who are conscious that most of the people of the world are colored and, like themselves, are held in contempt by white civilization.

America, from the government at Washington to the rural sections of the south, is unaware of this

transformation education is working in the minds of Negroes. It is perhaps as well that she does not know, for white America has no idea of giving to Negroes the things these educated Negroes want. In the long run most of what they wish will probably be secured, but at present there is not in white America as a whole the remotest idea of granting it.

The church is responsible for the educational processes that destroyed the only Negro America is prepared to accept. The church must now prepare the mind of white America to accept this thinking, independent, self-respecting human being that education is creating. Here is an educational task as difficult as could be imagined. Training white people to think dispassionately about this new type of Negro is about as tough a job as training a chamber of commerce to think accurately about Russian communism.

### *Segregation*

The two things most objectionable to thoughtful Negroes are lack of legal protection and segregation. While the former has been apparent chiefly, though not wholly, in the south, segregation is becoming national. It is the popular national opinion that Negroes should be segregated in schools, travel, hotels, neighborhoods, social contacts and religion. A national referendum among whites on these questions would result in an overwhelming vote of yes on each one. The opinion of church people would not differ very much from the average American opinion on this point. There are very few white Christians who would not object to Negro neighbors. Many of the vigilance committees formed in northern cities to keep Negroes from moving into white neighborhoods have met in churches. There are but few white congregations that would not be embarrassed beyond words if a person known to be a Negro applied for membership. Few white congregations could survive the acceptance of a block of Negro members. Though Negro boys are the most neglected group of boys in America, it is not possible to give them access to Y. M. C. A. facilities except in colored Y buildings found in a few American communities. The trouble is not that white boys are unwilling to share their special privileges with them. Usually the real objectors are white parents and older men in the membership and on boards of directors. The experience of the Y. W. C. A. has been the same. While most white Christians admit that their colored brethren will probably at last turn up in the same heaven, they insist on making the journey in an ecclesiastical fellowship safely white.

Negroes know that segregation has usually meant inferior schools, poor travel facilities, higher costs for inferior homes in neglected neighborhoods, and exclusion from general cultural opportunities. Their usual experience has been that segregation means discrimination. Education is training Negroes for work that as yet cannot be provided. Better Negro servants and unskilled workers is what America is ready to employ. These are mainly the jobs open to Ne-

groes. Within the race group there is room for a small professional and business class. The number of these must be limited, and their prosperity depends on the general earning power of the group. American business and industry have little place for educated and technically trained Negroes. The automobile industry has been able to employ only a few Negroes above the unskilled grades, though an occasional determined employer has demonstrated that better positions can be held by Negroes.

### *A Chance for the Trained Man*

Recently a gifted Negro boy graduated with an M. S. from one of our best known colleges of engineering. He was a talented member of his class. Less well prepared classmates went at once to choice positions in industry. After trying it out for a year, this well trained young engineer was forced to go to Brazil in order to find an opportunity for a career in his profession. That his training was thorough is proved by the fact that, the year before his graduation, he was chosen by Dr. W. T. Grenfell to draw the plans for the electric plant which is to furnish power and light for the hospital and other Labrador institutions so widely known throughout the world. So difficult is it for Negroes with technical training to find suitable employment that some deans of engineering schools are advising Negro applicants not to take the courses. All this means that Negro education is fitting Negroes for positions that are not open to them. It means, furthermore, an insecure economic foundation for Negro life.

The church, as the friend of the disadvantaged, has two questions to answer. The first is whether or not, in view of all the facts, it is wise to persist in the task of education which she has so ably begun. This means larger sums and statesmanlike cooperation between the denominations themselves and with the states. The second is, what will America do with twelve million Negroes as they rise to higher and higher levels of culture? To this question little thought is being given. It is being left to chance.

### *What Must Be Done*

The methods of dealing with this question will be born of a conviction of its importance. Some of the objectives seem quite clear:

1. Negroes must be guaranteed the fullest protection of the law. Lynchings and terrorizing must stop. Today a Negro may be lynched or a Negro home dynamited with almost complete assurance that no one will be punished for it. This change cannot be brought about by legislation, federal or otherwise. It must be the result of a moral conviction that the homes, persons, and rights of all citizens are sacred. Today, as applied to Negroes, there is no such conviction on the part of the masses of white Americans.

2. Negroes need unrestricted access to the normal economic opportunities of America. This would mean a chance to work, a chance to trade and a chance at

credit, without discrimination because of color. This is a more difficult task than providing education for them. Business in America is a merciless competition. Competition furnishes a screen behind which injustice and discrimination can easily conceal themselves. Economic handicaps may be forced upon twelve million Negroes without violating current American business ethics. Almost any result can be justified which can be shown to result from competition. Here is a need for the creation of conscience—clearly the work of the church.

#### *Negroes as Missionaries*

3. The church is an employing agency. It hires an army of office workers and others. Aside from janitors, few of these today are Negroes. By employing Negroes for positions from which they are usually excluded the church could render a concrete service. The American churches employ many people as teachers, nurses, physicians, social workers, and so on throughout the world. In some mission lands there is no color prejudice. The employment of men and women of Negro blood as mission workers might at first create awkward situations, but in many places, if carefully selected, such workers would be well received by the people to whom they were sent. Because of the attitudes of European governments which control Africa, and because of timidity of American mission societies, American Negroes are generally denied the privilege of working there. There is no real reason why Africa should be thought of as the only place where American Negroes can serve the cause of missions.

4. The church numbers among its membership men of large influence in industry. They have at their disposal positions where Negroes could demonstrate their ability to fill responsible technical and executive positions. Such a service would mean even more than gifts to Negro education and welfare.

5. The most immediately difficult phases of life for Negroes are the daily irritations and humiliations that come from seemingly insignificant incidents. Every man has a right to live without being either patronized or insulted. The general public and even the friends of Negroes find it difficult not to do one or the other. The result is a self-consciousness which tends to cut the efficiency and embitter the sources of Negro life. This is more cruel than the denial of bread. It leaves scars on the soul. To protect their children from this racial atmosphere of America is the task of every intelligent Negro parent. Religion alone can change the spiritual atmosphere of life. Can the church in America create for twelve million Negro Americans an atmosphere of fair play and friendliness in everyday life? Here is a "mighty work" worthy of an institution that claims divine power.

#### *Dealing with Whites*

6. In relation to this question the masses of white Christians in America are divided into two groups—those who assume that the problems in this field have been solved, and those who think that a solution is impossible. Complacency and indifference mark one group, while cynicism and hostility mark the other. The facts must be made known to the first, and the second must learn to take seriously the teachings of Jesus. Not long ago I spent an evening with a teacher of the New Testament in an important theological school. He has the reputation of being a vital teacher. Discussing the teachings of the New Testament, he spoke of the joy of devoting a lifetime to its study. Then the talk turned to Negroes and their problems in America. In despair he said, "For me it is hopeless. I see no way out." He seemed to have missed the whole point of the New Testament that this is the kind of world in which it is not only possible but safe to do right.

## B O O K S

### Morality—Code or Experiment?

MORALITY IN THE MAKING. By Roy E. Whitney. The Macmillan Company, \$1.50.

MORAL ADVENTURE. By Burnett Hillman Streeter. The Macmillan Company, \$1.25.

THE ETHICS OF THE GOSPEL. By F. A. M. Spencer. Morehouse Publishing Company.

THE HOUSE OF HAPPINESS. By Bruce S. Wright. The Cokesbury Press, \$1.50.

BUILDING A CHRISTIAN CHARACTER. By Blanche Carrier and Amy Clowes. Doubleday, Doran & Company, \$2.00.

HERE are five books about morals, character, the conduct of life. If the most important thing in life is living, and if the total operation of living is, like any of the specific activities which make up that total, worthy and significant in proportion as it is well done, it is worth

while to consider the matter of morality from as many standpoints as possible. Even those approaches to the problems of ethics which define right conduct as that which conforms to a code are built upon the implicit assumption that such conformity not only has merit in itself but is the guarantee of some "value" in that sort of conduct. Conduct which conforms to a code is "right" only because the code itself is "right"; and while there is a type of mind which shrinks from applying any sort of critical tests to a code which is supposedly divinely given, or even to one which is backed by a general *consensus gentium*, even such minds impute to the code itself the merit of producing conduct which has value to the individual and to society. Even the least pragmatic mind in the world cannot escape the conviction that, though rightness may be an absolute quality independent of consequences, nevertheless rightness leads to desirable consequences—in other words, has practical value. So, under a diversity of treatments, we find all writers upon ethics engaged either in deriving the principles

of morality from a consideration of consequences or in ad-ducing the beneficial consequences as a means of persuading men to adopt ethical principles and practices which rest upon idealistic or authoritarian grounds.

The first of these five books is psychological; the second, both religious and sociological; the third, exegetical with side-lights from philosophy and science; the fourth, homiletical; the fifth, pedagogical.

Mr. Whitney gives a very intelligent and intelligible presentation of the principles of morality conceived as a form of adaptation to environment and as a means of retarding the attainment of some desires in order to gain more ultimate and greater satisfactions. The philosophy underlying his treatment is largely that of Professor Dewey. The book is clear, concrete, readable, and cogent.

Canon Streeter's book is a reprint of a section of his "Adventure," which has already been reviewed in these pages. This is perhaps the most important, as well as the most interesting, part of that book, and is worthy of a wide reading. The author's acute mind perceives that no code can be beyond criticism in a scientific age. A code can be nothing more than a hypothesis. Experiment is as legitimate in the field of morality as in any other, and as essential to progress. But the injunction to "live dangerously" needs to be supplemented by that to "live constructively."

Spencer finds in the ethic of Jesus, as revealed in the gospels, the norm of the moral life. He summarizes the teaching of Jesus upon some of the more important fields of conduct, and discusses the bearing of Christian teaching upon the principal philosophical theories of ethics, particularly upon Kantianism, utilitarianism and ethical idealism.

Bruce Wright is a preacher who, I judge, should be able to fill a house and hold an audience. The sermons which make up his "House of Happiness" are brief, pointed, crisp in phrase, meaty in content, and strongly ethical in purpose.

The last book in this list is a textbook for the fourth and fifth grades in church schools. It is a skilfully constructed course of study with abundant illustrative material and is well designed to influence the pupils in the direction suggested by its title.

WINFRED ERNEST GARRISON.

## Books in Brief

For most of us, however traveled we may be, a veil of mystery shrouds the Gypsies. We may confess, or boast, that we ourselves have the gypsy foot, but that fact implies neither kinship with nor information about the real Gypsies. Konrad Bercovici knows about them; more than that, he knows them. And with the skill which has made him, though born to another speech, one of the best short story writers in English, he tells the colorful tale of the Gypsies, their origins—so far as these are known—their spread across Europe, and their distinctive characters in different countries. The book is *THE STORY OF THE GYPSIES* (Cosmopolitan Book Corp., \$4.00). He gives the palm to the Spanish Gypsies. "I have never seen Gypsies as handsome, as graceful, as vibrant, as fine, as mysterious and as self-sufficient as the Gypsies of Andalusia. Everything else may be claimed for the Gypsies of other countries; the Gypsies of Spain are the nobility and the aristocracy of the road. Could I have my wish when I shall be born again, I should want to be born a Spanish Gypsy."

Virginia Woodhull was a lady soldier of fortune who, with her disreputable family, moved upon New York, became the protegee of Commodore Vanderbilt, opened a brokerage office without ever learning the difference between a stock and

a bond, edited a weekly paper, was the accuser of Beecher, the much too intimate friend of Theodore Tilton, the head of the national Spiritualist association, friend of Elizabeth Cady Stanton and Susan B. Anthony, foe of Anthony Comstock, apostle of feminism and free love, perennial candidate for the presidency of the United States, and finally the wife of a most respectable English gentleman. The story of her bizarre career is told by Emanie Sachs in *THE TERRIBLE SIREN* (Harper, \$4.00). It is not only an amusing tale, but also the revelation of an almost forgotten episode.

*COMMON SENSE IN EDUCATION* (Morrow, \$2.50) is an arrogant title, with impolite implications in regard to other books on education and current discussion of education generally. But Mr. Bernard Iddings Bell makes good his title and gives a great deal of what it promises. It is primarily a book for parents, upon whom, the author insists, the primary responsibility rests for educational advance, and it is an extraordinarily readable book, in spite of the fact that it was written by a college professor. He lays a sound basis for his discussion in a sensible chapter on "What Is Education?" It is not "drawing out" (educere), but nourishing (educare) the mind of the child. The author affords real help in judging the merits of the new and the old in educational theory and practice, and gives good chapters on public schools, private schools and colleges. Unfortunately he does not discuss military schools. The chapter on religious education is suggestive, but is based on the belief that "Christian morals and natural morals are two quite different things." This thesis would require more defense than the author had room for in his chapter, and more discussion than there is space for here.

## CORRESPONDENCE

### Pamphlet Out of Print

EDITOR THE CHRISTIAN CENTURY:

SIR: We are informed that in *The Christian Century* for February 7 the statement is made that the pamphlet on the Canadian system of liquor control can be obtained from this society. Our address should not be continued in this connection as the pamphlet has been out of print for some time.

Boston, Mass.

CHRISTIAN SCIENCE PUBLISHING SOCIETY.

### The Rural Pastorate's Advantages

EDITOR THE CHRISTIAN CENTURY:

SIR: As I read your editorial, "The Skyscraper Church," I felt increasingly glad of the privilege of being a rural pastor. We have our problems, to be sure, but we also have the open spaces and the opportunity for quiet fellowship in which to think out and solve our problems. As the movement for skyscraper churches grows, the city minister's opportunity for the cultivation of intellect and spirit will become less and less. It is still true that "the country which God made is better than the city which man made."

Morrill, Me.

WARNER E. MESLER.

### The Thirsty Machine

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with interest the editorial, "Mr. Ford Employs More Men." It causes one seriously to ask, "Was slavery really so bad?" When Mr. Ford can by his methods of advertising for men call thousands of laborers to his plants for employment it reveals a terrible state of affairs in the economic conditions pre-

ailing in our country. The fact that a job bringing only five dollars a day, and a five day week at that, can lure men from distant states makes talk of America's "prosperity" ridiculous.

I think we can conclude that the men who responded to this seductive lure were largely numbered with the unemployed. We are learning the lesson that labor can not compete with the machine. The law of the survival of the fittest is again at work. If thousands are slaves of the machine today, millions will be tomorrow. You are right in showing that the old slavery "guaranteed bed and board and a degree of protection in old age," but is it not time to ask what the slavery of our machine age guarantees? It is inevitable that, as the competition for jobs continues and grows more acute, more and more old men must step aside for young men and the wage scale slant downward. The machine is thirsty for new blood.

The star of hope that still shines is the leadership of our churches concerned with the problem of "the man and the job." When the Christian church really attacks the labor problem, it will be solved and never before.

Elwood, Neb.

B. ERROL PARISH.

## Again, the Hungarian Church in Bohemia

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Herczegh complains that the Hungarian Reformed church is now under severe oppression in Rumania and Czechoslovakia and appeals for sympathy through your correspondence columns. I have not been in Slovakia, but I have talked with people who have lived there and have read reports of Czechoslovakian preachers of America who have visited that country this last summer, and what is their report? It is that before the war the Hungarian church used oppressive methods in the attempted Magyarization of the Slovak people and now the Hungarians in that country resent the new government and do all they can legitimately to refuse cooperation in its efforts at establishing peaceful relations with the new nationals. The representatives of the Hungarian church refuse absolutely to cooperate or have anything to do with the Protestant church of Czechoslovakia and on every occasion present a hostile attitude. The spirit shown by the hierarchy of the Hungarian church has always been one of overlordship and stern discipline toward their constituent membership and has lacked the spirit of brotherhood and helpfulness. I hope that someone who has firsthand information may inform us through these columns about affairs there.

Cuba, Kan.

J. PESTAL.

## Education and the Durant Award

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you permit a brief reference to your interesting and meaty article by Dr. E. H. Cherrington entitled "Is the prize plan adequate?" As a member of the committee of award for the Durant prize contest I am especially concerned that men like the editor of The Christian Century and Dr. Cherrington should have publicly declared that the winning plan "omitted any program for reaching public sentiment."

Would it be possible for you to inform influential readers that the winning plan contained the following references which, even after six weeks' discussion, appear basic to any program for reaching public sentiment:

"The agencies of enforcement must keep the public fully informed as to their policies and aims."

"An essential is that the source for each district be publicly made known by the central authorities and by the local administrators."

"This publicity must be as extensive as possible."

"In addition, the monthly statistics compiled must be given the same publicity so that various organizations now existing, such as the law enforcement committees, the Anti-saloon league,

and others interested in the law, can check their correctness and the accomplishments of the enforcing agencies."

"Let the President proclaim himself on the subject of Lincoln's remark, 'Let reverence for the laws become the political religion of the nation'."

With the schools organized for education, the churches organized for education, the Anti-saloon league with a million dollar annual budget for education and literally thousands of other agencies including the press available to make educational use of the facts, I hope The Christian Century will agree that any plan for making the 18th amendment effective which provides every locality with the truth about its sources of illicit liquor, the truth about its enforcers' program for suppressing those sources and the truth about what is accomplished and not accomplished cannot fairly be charged with "omission of any program for reaching public sentiment."

New York City.

WILLIAM H. ALLEN.

## Educated Pioneers

EDITOR THE CHRISTIAN CENTURY:

SIR: Allow me, please, to qualify the description William E. Dodd gives of "the older American settlers" of the middle west in his excellent and for the most accurate article, "Have the Scientists Done a Better Job?" Many of those who came at that period across the Alleghenies from the eastern settlements were not penniless nor densely ignorant. The history of the Coonskin Library—a public library established in Ames, Ohio, in 1814—refutes this statement. Of those who came from New England some were descended from the men of the Winthrop settlement of 1630, men whose ancestors were not of the peasantry but of the English yeomanry and gentry.

A greatuncle and a greataunt of mine came from southern New Hampshire about 1817 and books (which I have seen) which came out of the home in which they were reared would make fairly difficult reading for a high school senior of today.

Columbus, O.

MARIM B. KNIGHT.

## Overhauling the Slogans

EDITOR THE CHRISTIAN CENTURY:

SIR: The whole missionary drive needs overhauling to clean out the carbon of smart tricks and catch phrases, which make hypocrites out of workers at home for the sake of teaching Christianity in lands of distant romance. "This side for ourselves, this side for others," is the label on the duplex envelope, for example, teaching children to divide the Kingdom of God into compartments; separation and race prejudice! If the local church is of no earthly use, then close it up. But if it is of world service for God, then let us stop lying to the people that local finance is "for ourselves." God's world will not be won while it's two.

Of similar character is the shyster slogan: "As much for others as for ourselves." Publicity departments hold this smart piousness before the little local church as a worthy aim—meaning totals. Equal totals for missions and for support of the local pastor. But the catch in the thing appears by study of the per capita. Figures from numerous Methodist Episcopal conferences in the United States show, for example, that the per capita salary of the married small-church pastor is less than the per capita salary of the married foreign missionary. Out of his miserable pittance, in his own community the local man is expected to meet the world's highest standard of living, with collegiate intelligence; keep up with modern thought in the nation determinative of the world situation—and raise as much in totals for others in order to pay the missionary greater per capita. The better young men will not do it. California state has the highest percentage of collegiate youth of any population from the beginning of time, according to Chester Rowell, regent of the university. Yet California conference of the Methodist church received no young man into full membership for the ministry in 1928.

Carmel, Calif.

IVAN MELVILLE TERWILLIGER.

# NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

## Dr. Worcester Resigns as Emmanuel Church Leader

Unexpected announcement was made at Emmanuel church, Boston, Feb. 3, of the resignation of Dr. Elwood Worcester as rector. Dr. Worcester gained wide fame years ago by his founding of the Emmanuel movement, as the work for persons in distress of mind came to be called. In his resignation statement, Dr. Worcester says: "While I am resigning my rectorship, I feel that this healing work is my particular mission, and it will be continued so long as I have the health and strength."

## Memorial to Celebrate Birthday Of Disciple Leader

March 1 will be the 100th anniversary of the birth of Prof. J. W. McGarvey, for many years a teacher in the College of the Bible of Transylvania university, Lexington, Ky. He was an outstanding leader of the Disciples during his generation, being prominent as teacher, minister and author. The celebration is being promoted by the College of the Bible. Former associates of Prof. McGarvey will bring messages, and members of his family will be present as guests of honor.

## Jewish Leader Sees Rebirth Of Religion

In an address delivered at a meeting of the council of the Union of American Hebrew congregations, held at San Francisco, early this month, Dr. Julius Morgenstern, president of the Hebrew Union college of Cincinnati, predicted a world-embracing religious reformation touching the fundamentals of life and religion and based on truth and knowledge. His address was on the subject, "Judaism and the Modern World."

## St. Louis Baptists in Simultaneous Campaign

During the period March 10-24, the Baptist churches of St. Louis are to engage in a simultaneous evangelistic campaign. Several pastors will conduct their own meetings, but a number of outside leaders will assist certain churches. Practically all the Baptist churches of the city, 35 in number, will cooperate in the campaign.

## Bishop of Lewes Dies Suddenly

A report from London brings news of the death of Rev. W. C. Streatfield, bishop of Lewes, who was consecrated bishop less than a month ago. He died suddenly, Feb. 15, at 63 years of age. He had been vicar of Eastbourne since 1911.

## Gen. Higgins, New Salvation Army Leader, Plans Reforms

By a two-thirds majority of the 59 members of the high council of the Salvation Army, meeting at Sunbury Court, London, Commissioner Edward J. Higgins was elected commanding general of the army. The final count was 42 for Mr. Higgins and 17 for Evangeline Booth. The decision was reached at a meeting held Feb. 13, two hours after the high council passed a resolution deposing Gen. Bramwell Booth from leadership on the grounds of unfitness because of ill health.

300

Gen. Higgins has been chief of staff since 1919. The new leader announces projected changes in the army's constitution and future government in the following statement: "I intend immediately to appoint a commission of a half dozen spe-

cialists to consider changes which must be made in the 1878 constitution deed, to which the disputed 1904 deed poll is only supplemental. This will involve legal issues requiring expert advice and the ultimate invocation of an act of parliament,

## British Table Talk

London, February 4.

**THE GENERAL** of the Salvation Army has been brought from the country to London. This may be meant as a sign to the army and to the public that he is better in health and may be able to set his case before the high council

**The Army and The General**

in person. To admit of this there would have to be postponement and this the commissioners wish to avoid. No legal action, however, can be taken until the general has been heard in person or through his representative. There is a deadlock at the moment. Some peace-makers suggested that Lord Davidson of Lambeth might be called to act as mediator; the commissioners who make up the high council politely but firmly declined to adopt this suggestion. There is no loosening of the strain to be reported; the council will be ready to give all possible consideration to the general, but they will not consent to his remaining "general" now in the old use of that word. Other honorary titles may be accorded to him, but the autocratic rule of the army is ended—that is to say, unless there is a split and the army is divided—which heaven forbid!

## A Mission to Students

It was my good fortune to be in Cambridge last week, when the triennial mission arranged by the Student Christian movement was in progress. On Friday I heard the Free church missionary, Rev. H. H. Farmer, speak upon "The Importance of the Cross." In the preaching of the evangelical revival there was always an

exposure of sin and an attempt to bring the soul of the hearer under the conviction of sin. This Mr. Farmer also sought to do in modern language and with modern instances. There must have been few present who did not realize what sin means in human experience, how sin has got out of control and that we must either yield to despair or find our hope in God. Throughout the week Mr. Farmer in assemblies and in groups and in personal interviews was seeking to speak to the spiritual condition of Cambridge. At the same time in perfect fellowship of aim and spirit the bishop of Winchester was speaking to the Anglicans. The Roman Catholics were holding meetings for their own people; and on Sunday with the sympathy of the more fundamentalist students the Marechale, the sister of General Booth, was conducting a mission.

## Religious Interest in University Circles

It is always wise to speak cautiously of the results or range of such missions, but it could be claimed without fear that quite half the students of Cambridge must have been in touch with the mission, some only lightly, others, as I know, deeply, while some with great joy recovered their lost faith. It is difficult to generalize upon the religious life of a country; but I should be prepared to defend the thesis that there is more concern for religion within the universities than outside. If a corresponding number of young men and women in the city of London were the objects of a mission, there would be less interest

(Continued on next page)

## John Wesley Among the Scientists

By Frank W. Collier, Ph. D.  
Department of Philosophy,  
American University, Washington, D. C.

"Professor Collier has done a service to both religion and science, since he has done a service to historic truth and personal justice. His citations from the little known but extensive writings of Wesley in scientific fields prove that the founder of Methodism was well abreast of the science of his day."—Dr. Edwin E. Slosson,  
Director of Science Service, Washington, D. C.

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to effect changes which will destroy one man power over the army's temporal affairs and put the constitutional foundation of the army on a broader basis forever-

### BRITISH TABLE TALK

(Continued from preceding page)

among them in religious problems and in the spiritual life than there was last week in Cambridge.

#### Youth and the Churches

From the Daily News I gather that there has been another drop in the numbers of Sunday school members. During the year the numbers fell by 75,000; there was an increase however in church members of nearly 15,000; but out of a total of over six millions this is very little more than marking time. Many reasons have been given, but the solid and disquieting fact remains that in 1903 there were 6,300,668 Sunday scholars, now there are 4,748,872. It is admitted that there are fewer scholars on the younger side in day schools—the birth rate has been falling for years, and this fact must make some difference. Sunday observance is less honored. Motor cars and week ends have their share of responsibility for the reduction of Sunday schools. But in the last resort it must be traced neither to the conditions of the new age, nor to the defective character of the schools, but to a general waning of that spirit of unquestioning confidence in tradition which led parents to value the Sunday school. We are now between two ages.

#### The Prince of Wales Sees For Himself

It will not be supposed that the visit of the prince to the mining centers was a formal or official act. He traveled without state or ceremony, and he made his visits to the poor miners real acts of sympathy. He saw for himself not selected houses, but the worst there was. That is why these visits to the north and to Wales will do more than many more ambitious plans to bring peace. A long time ago now his grandfather presided with genuine interest over a housing commission. The prince of Wales is qualifying himself to be a king in due time with the same warm interest in the poor, and if the language of the book of Job be accepted, a king is not least king when he comforts the mourners.

#### And So Forth

Professor Saintsbury in his customary downright way asks of modernism this question: "Is Christianity something like a sale catalogue or restaurant bill of fare, from which you take what you like and leave the rest? Or is it something that must be taken or left as it stands, and as a whole?" This is in a review of Dean Inge's last book. . . . Mr. Winston Churchill is continuing his memoirs of the past and after. It will be valuable to have his vivid pen dealing with Lenin and Woodrow Wilson and Clemenceau. . . . The first of the series of bye-elections ended in the victory of labor. It looks as if the liberals were having a great chance of proving to the Tories that their policy of refusing electoral reform was going to be their undoing. EDWARD SHILLITO.

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more. Our domestic affairs we can care for ourselves. Another commission will investigate the question of the general's

successorship. While I cannot foretell what will be their conclusions, my own opinion is that the army's general should be

**Correspondence from the Pacific Northwest**

*Portland, Ore., February 16.*

**THE NUMEROUS** church colleges of western Oregon are conspicuous for age and usefulness. However, for most of them the wolf at the door has been an ever present specter. Now happier times have come. The will of the late Eric V. Hauser, a leading citizen of Portland, included bequests of \$100,000 each for Willamette university (Methodist), Albany college (Presbyterian), and Reed college (independent). About the same time President John F. Dobbs of Pacific university (Congregational) returned from the east with the announcement that three donors had combined to give that institution \$100,000. Almost coincident with these events Linfield college (Baptist) dedicated Melrose hall, its new administration building, erected at a cost of \$225,000. At the time of his death Mr. Hauser was chairman of a committee engaged in raising \$100,000 for Pacific college (Friends), where Herbert Hoover secured his preparation for college. Over half the sum has been secured. Willamette is now in a campaign to raise \$300,000 to meet a conditional appropriation made by the General Education board.

**Brighter Day for Church Colleges**

**Missionary Bishop**  
**Consecrated**

The most colorful ecclesiastical ceremony ever seen in Protestant circles in the Pacific Northwest was the consecration of Rev. Thomas Jenkins, general missionary of the diocese of Oregon, as missionary bishop of Nevada. More than a dozen prelates came to Portland for the event, which took place in Trinity church on Jan. 25. These included Rt. Rev. John Gardner Murray, the presiding bishop of the Protestant Episcopal church, and three prelates from the Anglican church of western Canada. The music was furnished by a special choir of 75 voices mobilized from the various parishes of the city. Rt. Rev. Welter Taylor Sumner, bishop of the diocese of Oregon, who was responsible for the local arrangements, extended notable social courtesies to the distinguished guests.

**A New Mormon**  
**Chapel for Portland**

The local branch of the Latter Day Saints dedicated a new chapel and headquarters building in Portland on Feb. 17. It is a pretentious structure and cost \$114,000. Facilities for worship, education, amusement, and offices for the Northwestern States mission are provided. The general church regarded the event as significant enough to warrant the sending from Salt Lake of the two councillors to the president of the church, the president of the twelve apostles, and the organist of the tabernacle. A grand ball was held in the amusement hall on Saturday night. About ten thousand Mormons are living within this jurisdiction, and 147 missions are directed from this center.

**Visitation Evangelism**  
**In Seattle**

With considerable unanimity the Protestant churches of Seattle are now engaged in a campaign of visitation evangelism under the leadership of A. Earl Kernahan. The preliminary survey, though it was neither complete nor thorough, unearthed over 4,000 people who had been members of churches elsewhere but had failed to connect themselves with local congregations. More than 50 churches in Portland plan a similar campaign in March under the leadership of Rev. E. C. Farnham, the secretary of the council of churches. Eleven districts have already been organized in preparation.

**And So Forth**

During the extensive remodeling and renovation of the First Presbyterian church of Portland the congregation will hold its Sunday services in Temple Beth Israel. A similar courtesy was extended by the church to the synagogue a few years ago when the latter lost its edifice by fire. . . . Bishop Titus Lowe announces important changes in the Methodist lineup at Seattle. Effective on May 1, Dr. Byron H. Wilson, who has been superintendent of the Seattle district for the past five years, will leave that position to become director of promotional activities at DePauw university, Greencastle, Indiana. The president of that institution, Dr. G. Bromley O'nam, and Dr. Wilson were closely associated in Los Angeles for several years. On the same date Dr. J. Ralph Magee, who is serving his eighth year as pastor of First church, will succeed Dr. Wilson. . . . Feb. 10 was a notable day in Seattle when 66 churches aided the pending expansion campaign of the Y. M. C. A. by substituting for the morning sermon an address on the work of that organization. Thirty other churches gave opportunity for five or ten-minute addresses in the same interest. The speakers were recruited within a radius of 400 miles from United States and Canada and comprised men prominent in professional and business life, educators being especially in evidence. Only three ministers were in the group. The campaign is for \$1,250,000, the largest sum yet sought for purposes of this kind in the northwest. . . . One of the fastest growing churches in Portland is the Mt. Taber Presbyterian, the congregation of which has approved the immediate erection of an educational plant to accommodate 1,000. Rev. John W. Beard is pastor. . . . Rev. Paul W. Reagor, who has had a very successful ministry at the First Christian church, Tacoma, recently resigned to accept the pastorate of First church, Oakland, Calif. . . . The social and civic workers of Portland recently gave a luncheon in honor of Father E. V. O'Hara, who for some years past has cared for the interests of the Roman Catholic church at Eugene, Oregon, the seat of the state university. He has also directed the rural life bureau of the National Catholic Welfare conference. **EDWARD L. MILLS.**

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which retirement would be compulsory."

## Special Correspondence from Scotland

Glasgow, January 29.

**THE CHURCH PEOPLE** of Scotland are much exercised over the proposed Scottish local government bill now before parliament. The bill abolishes the Education Authorities (the school boards), assigning their former duties to the town and county councils, thus reducing the number of officials to be elected by the people. The resentment is not at any curtailment of popular government, but is the fear that in this modern, secular day, a committee of a town council may not feel the importance of religious instruction and may allow this vital part of education to lapse. The present elected Education Authorities all contain one or more ministers, who protect this right for the people. The Roman Catholic church has secured the promise of an appointed representative in each community where they have a school. The Protestant churches are now circulating petitions to parliament, requesting that local church associations may nominate three members to the new education committee, so that the dominant church in the land may also be safeguarded. The moot that Sir John Gilmour, secretary for Scotland, has promised to insert in the bill is the requirement that if a council proposes to discontinue religious instruction in its schools, it must first get the consent of the local voters by a plebiscite.

### Distinguished Presbyterians Coming to America

Quite a number of prominent churchmen will be visiting the western hemisphere this year. There will be the Free church pilgrimage to Canada, organized by Rev. Sidney M. Berry and Rev. A. G. Gump, which will spend June 8-17 in the new world. Equally, or more important, will be the delegation to the 13th quadrennial meeting of the General Presbyterian alliance, to be held in Boston, June 19-27. The list includes the great missionary, Dr. Laws, who has spent fifty years in Livingstonia, Dr. Harry Miller, moderator of the general assembly and Dr. R. J. Drummond, ex-moderator, Prof. J. Y. Simpson, Dr. John Hall, home mission secretary, and Rev. Oliver Russell, home mission chairman—all of the United Free church; Dr. Cox, clerk of assembly and Dr. Harry Smith, editor of the monthly magazine of the Church of Scotland; Prof. Donald Maclean and Dr. Alexander Stewart, ex-moderators of the Free church; Rev. R. R. Roberts of Cardiff, moderator of the Welsh church; Dr. J. Robertson, Dr. R. C. Gillie, and Dr. T. W. Macpherson, ex-moderators of the Presbyterian church of England; Dr. J. L. Morrow, Dublin, moderator, Dr. T. A. Smith, Belfast, ex-moderator, Principal Paul, Belfast, of the Irish church; Rev. Dr. Henderson of Lovedale, representing the Bantu church of South Africa. The eastern section of the al-

### Death of Dr. M. C. Hazard

Dr. Marshall C. Hazard, who turned

liance sent 61 delegates to Pittsburgh eight years ago; they hope to have at least as large a representation this year.

### Influenza Takes Heavy Toll

The influenza, pneumonia, and kindred diseases have been raging here since the new year. The death rate for the city is normally 15 or 16 per 1,000. Two weeks ago, it reached 43.2 and last week, 53.4. Included in the number of victims of the epidemic are Dr. J. E. Roberts, minister of the largest Baptist church in the city, deeply interested in denominational co-operation and every good cause, and Rev. David Hair of the Alexandra Parade United Free church. The Glasgow Evening Citizen has published on its religious pages the last two Saturdays paragraphs from various ministers on "If I had only one more sermon to preach." For the first series, Dr. Roberts dictated a paragraph from his sickbed, and before the next Saturday he had passed on to his reward. His paragraph was for him actually the last sermon he ever preached.

### J. D. Jones Lectures On Preaching

Dr. J. D. Jones of Bournemouth was in Glasgow all last week, delivering the

(Continued on page 310)

## RELIGION

by EDWARD SCRIBNER AMES  
Professor of Philosophy  
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from law early in his career to devote himself to religious work, as author and religious editor, died at his home in Dorchester Center, Mass., Feb. 7, at 90 years of age. Dr. Hazard was for many years a resident of Oak Park and Chicago. He edited, a few years ago, a concordance of

the Bible, based upon the American Revised Bible.

**Bernard Shaw on  
Immortality**

In the interview which Mr. Bernard Shaw recently gave Mr. Hayden Church,

## Special Correspondence from Chicago

Chicago, February 16.

**EVEN CHICAGO** was shocked by the cold-blooded execution of seven booze runners in a near north side garage last Thursday morning in broad daylight. Two of the executioners wore police uniforms.

**New Outburst of  
Gang Warfare**

The victims were lined up, faces to the wall, and mowed down by machine and shotguns. It is believed by the police that they were killed either for invasion of the territory of the west side gang, or for hijacking liquor being transported from Detroit. The appalling thing is the apparent helplessness of the police. In four years 38 men have been slain in this gang warfare and, unless I am mistaken, not a single murderer has been apprehended. The attempt is frequently made to pass it all off with, "Well, they only kill off one another. Let them go ahead!" But that is not the whole story. These racketeers extend their activities beyond booze, and it is well known that many business men are regularly paying protection money to gangsters. It also penetrates politics; gangsters use terrorist methods to swing elections and in return receive political protection. The effect is demoralizing in the extreme. And the silent partners in the whole wicked and murderous business—the silent partners without whom the business could not be carried on—are the "respectable" citizens who buy the liquor, the sale of which is the central and essential activity of the gang.

**Interracial  
Good Will**

It is certainly unfortunate but perhaps inevitable that such horrible events as that recorded above should so completely accip public attention as to crowd out of notice the redemptive and constructive activities which, after all, comprise the larger part of the city's life. For example, it is almost impossible to estimate the extent to which the cause of interracial understanding and good will was advanced by the exchange of pulpits between about 40 white and Negro pastors on Sunday, Feb. 10, the Sunday nearest Lincoln's birthday. But this news probably did not make the front page in papers all over the country, as the other news undoubtedly did. The exchange is an annual affair and is conducted under the auspices of the commission on interracial relations of the Chicago church federation. Dean Mathews, chairman of the commission, said, in announcing the federation's plan, "America has made more progress in the last few years in the matter of solving the problem of race relations than ever before. It used to be called the Negro problem, but it is just as much a white problem. It will be solved by the elements of good will and human brotherhood—which are the essentials of Christianity."

Among other features of the day's celebration was the presentation of the Harmon awards to the two Chicago recipients, Archibald Motley, artist, and Dr. L. K. Williams, pastor of the Olivet Baptist church. The presentation was made by Dean Mathews at the Olivet church.

**Another University of Chicago  
Pioneer Passes**

Word came last week of the death at Phoenix, Ariz., of Frederick T. Gates, who is credited with having persuaded Mr. John D. Rockefeller to make the gift of \$600,000 toward the first \$1,000,000 required for the founding of the University of Chicago. Mr. Gates was an ordained Baptist minister. He was persuaded by George A. Pillsbury, the Minneapolis miller, to resign his pastorate in Minneapolis to lead a campaign to raise \$50,000 to endow Pillsbury academy in Owatonna, Minn. This he accomplished with such remarkable facility that he was immediately drafted as secretary of the newly organized American Baptist Education society. In this capacity he became associated with President William Rainey Harper in the founding of the university. It was Dr. Harper, then a professor at Yale, who suggested to Dr. Gates, that he attempt to interest Mr. Rockefeller, and approach him for the initial gift mentioned. Dr. Gates not only secured the \$600,000, but secured also Mr. Rockefeller's confidence and good will to such an extent that the oil king soon made him president of 13 corporations that he controlled outside his oil interests. Dr. Gates became very largely responsible for the administration of Mr. Rockefeller's many philanthropies and so for the disbursement of hundreds of millions of dollars.

**And So Forth**

Dr. Mordecai Wyatt Johnson, president of Howard university, Washington, D. C., delivered the Alden-Tuthill lectures at the Chicago theological seminary, Feb. 13-14, on the topic, "The American Negro and the Christian Church." Bishop Charles P. Anderson, of the Episcopal diocese of Chicago, on the advice of his physician, has gone south for an extended period of rest. He expects to return in two or three months. The Harriet Hammond McCormick memorial, a new hotel for women to be conducted by the Y. W. C. A., opened its doors Feb. 1. This new gift to the Y. W. C. A. is a memorial by Cyrus Hall McCormick to his wife. It is located at Oak and Dearborn streets. The International Council of Religious Education held its annual convention in Chicago, Feb. 5-9. The program fairly bristled with announcements of departmental and sectional gatherings. Religious education has evidently become a highly specialized discipline in our day.

CHARLES T. HOLMAN

Mr. Shaw testified to his belief that we survive bodily death—"We die to be born again and born better." He does not believe that prayer is a waste of time

"except when it is mere begging." God he calls the Life-Force, which has made the universe what it is; but it is blind, groping, making one experiment after an-

## Special Correspondence from Virginia

Richmond, February 16.

**COMMUNITY CHURCHES** are very scarce in Virginia, due largely to the fact that for the most part it is made up of settled communities that also have settled likes and dislikes, particularly in religious matters. One such congregation, however, is being developed at Barter, near Arlington, just across the Potomac river from Washington. This village has about 500 inhabitants, and various denominations had made unsuccessful attempts to establish congregations when David Hicks appeared on the scene. He was a Congregationalist minister who came south for his wife's health and was doing special work for the Anti-saloon league. He suggested the organization of a community Sunday school, and gave his services for about six months to managing this Sunday school, not emphasizing any church or denominational lines. The plan was worked so well that they have now called him as a community pastor and are looking forward to the erection of a church building. No liturgical form of service is used, but the creed and Lord's prayer are always included, and a plan for Lenten services called "The Fellowship of Prayer," which is approved by the federal council of churches, has been adopted for use.

### Present Ministry's Claims to College Students

A recent invasion of the University of North Carolina at Chapel Hill was made by students from the Protestant Episcopal theological seminary of Virginia. Prof. A. C. Zabriskie, one of the younger members of the faculty, accompanied by Thomas Wright, a graduate of that institution, Charles Cadigan and Thomas Clarkson, of North Carolina, students in the seminary, spent nearly a week at the university in conferences, addresses and personal interviews for the purpose of presenting the claims of the Christian ministry in a more or less intensive way to the students. The week had opened with a confirmation service by Bishop Wright, and the plans were arranged by Mr. Leslie Glenn, secretary for student work of the national council of the Episcopal church. Something of the same kind of effort had been made a few weeks before at the University of Virginia, where the ordination of the Rev. Brooke Stabler, which took place in St. Paul's Memorial church, Charlottesville, that stands practically on the university grounds, was the basis for several days activity and the same kind carried on at Chapel Hill.

### Conference at Richmond

A Bible conference under the auspices of the Bible Conference association of Virginia (an interdenominational organization) was held in the Westminster

Presbyterian church from Feb. 10 to 15, the principal speakers being Rev. R. C. McQuilkin, and Dr. George E. Guille. The former delivered three lectures on "The Miracle of Everyday Living," "The Victorious Christ and the Defeated Christian," and "Personally Knowing the Only True God." Dr. Guille dealt chiefly with the function of the Holy Spirit in "His Relationships," "His Ministry," and "His Fullness."

### Vote Degrees to Many Ministers

The trustees of the University of Richmond have voted to confer the degree of doctor of divinity upon Rev. J. P. McCabe, pastor of the First Baptist church, of Martinsville, and the Rev. Charles G. McDaniel, who has been supplying the pulpit of Barton Heights Baptist church, Richmond, and the trustees of the Protestant Episcopal theological seminary in Virginia have voted to confer this degree upon the Rev. F. D. Goodwin, of Warsaw, Va., and Rt. Rev. Norman Binstead, recently elected missionary bishop in Japan, Rev. Edmund J. Lee of Chatham, Va., and Rev. Robert Rogers of Brooklyn, N. Y.

### Accepts Call to Richmond

Rev. Wade H. Bryant, formerly pastor of Clemson College Baptist church, Clemson, S. C., has accepted the call to the Barton Heights Baptist church, Richmond, and will take charge the first Sunday in March of this large and growing church.

R. CARY MONTAGUE.

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other, rejecting methods and organisms that prove ineffective, constantly aiming to achieve something higher and better.

### Chicago Organizes Young People's Civic Council

On Feb. 15 was organized at the Han-

## Special Correspondence from Baltimore

Baltimore, February 18.

THE Episcopal diocese of Maryland has just been made the testing ground for an experiment in evangelistic effort by the Episcopal church. Extensive plans were made for a diocesan-wide series of missions. Missioners

Experiment With Evangelism were imported from other parts of the country. Eight mis-

sioners came from the English Church army, which is an organization of laymen trained in work of this sort, and many of the local clergy were used after an intensive period of training. The actual preaching missions started simultaneously at 13 points on Septuagesima Sunday, lasting for eight consecutive days. Missions of the same nature will be held in many other city and country parishes. If the effort is felt to be successful, the same intensive methods will be tried in dioceses throughout the country as a follow-up to the Bishops' crusade of last year.

### Honor Leader of Peace Society

Dr. William H. Welsh was the guest of honor at a testimonial dinner given by the Maryland branch of the League of Nations society. Dr. Welsh resigned recently as the president of the Maryland branch. Theodore Marburg, the new president, presided. George W. Wickersham,

former attorney-general, spoke on the "Pact of Paris." The guests included Sir Wilfred Grenfell and Lady Grenfell and Dr. Simon Flexner of the Rockefeller institute.

### Would Restore Cemetery

Maryland has a revolutionary hero who is the southern counterpart of Paul Revere. He is Tenth Tilghman, aide-de-camp to General Washington, who left Yorktown on horseback after the surrender of Cornwallis, crossed the Chesapeake bay on a barge, rode up the eastern shore of Maryland, and reported the surrender to the continental congress in Philadelphia. Tenth Tilghman's grave, along with those of other eminent patriots, such as Samuel Chase and John Eager Howard, lies neglected in an old cemetery at Fremont avenue, Lombard and Redwood streets, in Baltimore. The vestry of old St. Paul's Episcopal church, the mother church of the city, has just inaugurated a movement to restore this old cemetery and mark properly the graves of the historic dead. The project is to be taken up by some of the many historical societies of the state.

### New Lutheran Pastor Begins Ministry

The Zion Lutheran church, on the City Hall plaza, which has been without a pastor for some time, due to the death of the Rev. Julius Hofmann, has installed a new pastor, Dr. Fritz O. Evers. Dr. Evers was born in Berlin and educated in Germany. He worked at an emigration mission at Ellis island for many years and has established an international reputation for welfare work among the German people. Dr. Evers will be the eighth minister to serve in Zion Lutheran church in the past 174 years.

### Dedicate Tablet to Rector's Memory

One of the most historic rectorships in the long history of the Episcopal church in Maryland, was that of Dr. Peregrinus Wroth, who for more than fifty years was rector of a downtown church in Baltimore. On his death in 1927, the vestry of the church paid him the singular honor of burying him beneath the beautiful new church which he built in the suburbs of the city as one of the last acts of his long life. On Dec. 9, 1928, the first anniversary of his death, a memorial service was held in his church, the Church of the Messiah, and for the first time his memorial tablet was in place above his tomb.

### Baptist Church Installs Pastor

Rev. H. Frederick Jones, the new pastor of Brantly Baptist church, was given a warm reception in Baltimore, when most of the Baptist clergy of the city met for his formal installation. On Feb. 6 a reception was given for Dr. and Mrs. Jones by the congregation.

JAMES A. MITCHELL

The book event of this week—the publication of

## Peter Ainslie's The Scandal of Christianity

THE SIGNIFICANCE of this new book is in the fact that Dr. Ainslie is saying here what tens of thousands of thoughtful Christians are thinking, but have not grace to express. Dr. Ainslie is the right man to voice this conviction. For more than a quarter-century he has been a Prophet of Christian Unity. His name is known throughout the land.

His book presents unanswerable arguments, yet it is not argumentative. Every page breathes with the winsome, courteous spirit of Peter Ainslie. Only such a spirit could write such a strongly reasoned argument.

*The book is replete with striking sentences. Note: "Denominationalism has become respectable, and respectability hides a multitude of sins. . . . The ideal of discipleship is a brotherhood of personalities trying to conquer hate, pride, and falsehood by the practice of trust, humility and truth. . . . Corporate prayer is the path to permanent fellowship. . . . Loyalty to Christ is not in forms, but in experience."*

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tion club, Chicago, a Young People's Civic council, with Mr. S. J. Duncan Clark, newspaper editor, as president.

The purpose of the council is to create and vitalize an organization for citizenship in every available young people's group in

## Special Correspondence from Colorado

Denver, February 16.

**A VISIT** to the Jewish institutions of Denver would ruin favorite sermons for not a few Christian ministers, whose lack of information has made them over-enthusiastic in insisting that hospitals and homes are unique contributions of Christianity to our civilization.

The other day, distinguished representatives of the religious and civic bodies of the state met here to lay the cornerstone of the sixteenth building of the National Jewish Hospital group. When completed this building will be devoted to the relief of children suffering from glandular trouble. It is in a real sense the crowning achievement of the 39 years of active work of that scholarly humanitarian, Rabbi W. S. Friedman of Temple Immanuel. Coming to Denver as a young man, he was impressed with the hopelessness of the thousands who came here believing that climate alone could rid them of the white plague. In his mind was born the National Jewish Hospital, which now represents an investment of several millions and an annual expenditure of hundreds of thousands of dollars of which not a single cent is accepted from patients, Jewish or non-Jewish. One of the most interesting parts of the work is the preventorium, where the children of tubercular parents are cared for over a period of years until they have presumably outgrown the tendency toward the dread disease.

### None Pay Who Enter Here

Another national institution is the Jewish Consumptive home, which likewise represents an investment of more than a million yet carries over its portals the slogan which heads this paragraph. In connection with this institution is the Ex-Tubercular Patients home, where those who have been discharged from a consumptive home, who find themselves in too weakened a condition to take up active work, are given additional time to recuperate. Another outstanding national institution is the Denver Sheltering Home for Children, where again all expenses are provided by generous contributors. Disregarding altogether the local charities of our Jewish fellow citizens, there is probably nowhere in the Christian world so generous a provision for the healing and care of the sick and infirm as is provided through these national institutions, open to all, irrespective of creed and without a suggestion of compensation from those who suffer.

### Material Alliance Faces Social Questions

One of the best meetings of the Denver Material alliance recently listened to a masterly address by Dr. Harry Laidler of the League for Industrial Democracy on "The Church and Industrial Democracy." A happy coincidence, the business meeting preceding the address was largely given to consideration of social questions. Mr.

Earl Hoague, the president of the Colorado federation of labor, spoke briefly in the interests of a bill now pending in the Colorado legislature amending the workmen's compensation laws in such a way as to give employees a more equitable compensation in case of accident. Following his address, the preachers voted unanimously to appoint a committee to cooperate with the officials of the state federation in securing the passage of the proposed bill. The Methodist preachers of the state had endorsed the program of the federation as it related to the compensation bill and the child labor amendment, at their annual conference session in September. The alliance then proceeded to voice its condemnation of the cruiser bill and to request the Colorado senators to vote against it. Such action on the part of preachers will tend to make impossible a justifiable complaint on the part of workmen that the church does not care.

### Theological Professor Teaches Preachers

Instead of the hit or miss programs, which so often characterize ministers' meetings, the Denver Methodist preachers are experimenting with courses of lectures by members of the faculty of the Iliff school of theology. Dr. James T. Carlyon of the department of New Testament literature and interpretation, is just completing a most helpful series under the following titles: "The Gospel within the Gospels"—a consideration of what part of the gospels give us the most historical statement; "Did Jesus Fulfill the Messianic Expectation of the Jews?" "How Did Jesus Come to be Worshiped as God?" and "Was the Body of Jesus Raised from the Dead?" There is no question but that these four lectures have made the meetings the most interesting, instructive and inspiring in the history of the local organization. Dr. Carlyon is one of the ablest of the younger New Testament scholars in America, combining with a keen intellect the fearlessness of a prophet and the tender constructiveness of a really great teacher.

### Is Rockefeller Repenting?

The hopes of the world were raised when John D. Rockefeller, jr., came to Colorado following the strike of 1913-14, and after viewing the results of what was practically a civil war, declared, "These things must not happen again." Nearly everyone knew that he was the one man in the world who could prevent their occurrence, so fully does his organization, the Colorado Fuel and Iron company, dominate the industrial situation in Colorado. However, as time passed, observers felt that they had abundant cause to doubt the sincerity of Mr. Rockefeller's declaration, not only by reason of the way in which bona fide collective bargaining was avoided through the organization of company unions, but by reason of the fact

(Continued on next page)

## THE MAKING OF THE CHRISTIAN MIND

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Gaius Glenn Atkins, D. D.

The author, a distinguished Congregational minister, who recently became a professor in the Auburn Theological Seminary, has written the history of the Christian movement in a way that makes it easy to see the whole sweep of things, with the mountain peaks outlined against the sky.—*Religious Book Club Bulletin.*

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meetings and the message of civic respon-  
sibility and respect for law will be con-  
veyed through law enforcement motion  
pictures and posters and radio broad-  
casting.

#### Open New Religious Education Plant

Religious education in the southwest re-  
ceived a further impetus last week with  
the formal opening of the new \$420,000  
educational building of the First Meth-  
odist church, Houston, Dr. A. Frank  
Smith, pastor. This church is reported as  
being now the largest church in Southern  
Methodism.

#### Will Celebrate Anniversary of Jesus' Public Ministry

The 1900th anniversary of the begin-  
ning of the public ministry of Jesus will  
be celebrated during March of this year  
by the Protestant churches of York, Pa.  
More than 50 churches will unite in the  
celebration. Among the speakers engaged  
as visiting preachers are Dr. Robert E.  
Speer and Rev. H. D. McKeenan.

## Cleveland's Children Study City's Churches

RELIGION is a part of life, and the  
churches are a significant aspect of  
our civilization, and yet the fear of tread-  
ing on some one's sectarian toes has led  
the public schools to avoid all mention of

#### Junior High Schools Look at Churches

The junior high schools of  
Cleveland have  
embarked upon an  
interesting venture by including the  
churches in their survey of the life of the  
city. Starting from the premise that an  
educated person should know the signifi-  
cant landmarks of the city in which he  
lives, a series of lantern slides of the more  
conspicuous religious edifices of the city  
has been prepared for use in connection  
with the "social studies" which are re-  
quired of the children in the seventh and  
eighth grades. In each case a brief de-  
scription has been prepared to go with the  
slide.

#### Churches Chosen For Study

Three churches have been included be-  
cause of their historic interest: Old Stone  
church (Presbyterian) which stands on  
the public square; St. Johns Episcopal,  
which is the oldest church building in the  
city, and St. John's cathedral (Catholic).  
The following churches have been selected  
because of their architectural distinction:  
St. Agnes Catholic (Romanesque), the  
Temple (Jewish), Plymouth church (col-  
onial), Epworth-Euclid, Church of the  
Covenant (English Gothic), Trinity cat-  
hedral (15th century Gothic), Euclid  
Avenue Baptist temple (Lombard Roman-  
esque), First Unitarian (English parish)  
and St. Theodosius Greek Orthodox (By-  
zantine). This list will probably be en-  
larged. The pictures and material are be-  
ing prepared by the educational museum  
of the board of education, of which Wil-  
liam L. Gregory is the director. Requests  
for complete information as to the plan  
will gladly be answered by Mr. Gregory.

#### Jews Plan Good Will Pilgrimage To Palestine

Sponsored by the Land of Israel Good  
Will Pilgrimage association, a visit to  
Palestine is being planned for early spring  
by numerous American Jews. Two weeks  
will be spent in the Holy Land, and many  
European cities will also be visited.

#### President of Quaker School Resigns

Dr. Davis M. Edwards, since 1917  
president of Earlham college, Richmond,  
Ind., has resigned from this position, and  
his resignation has been accepted by the  
trustees. He has been granted a leave of  
absence for the remainder of the present  
academic year, and in addition a full  
year's salary was voted him. Dr. Edwards  
recently suffered a serious accident, but is  
reported as recovering. During Dr. Ed-  
wards' administration the permanent en-  
dowment of Earlham has been increased  
from a half-million to a million and a  
quarter dollars.

#### Oklahoma City U. Seeks Million Funds

Oklahoma City university, Methodist

#### Helping the Spirit Of Tolerance

The study of the architecture of the  
churches can hardly fail to carry with it  
some appreciation of their religious sig-  
nificance. Each child will be taught to  
take pride in the monuments of his own  
faith, while at the same time he will learn  
to admire the houses of worship of those  
who differ from him. Admiration of ec-  
clesiastical art is certain to create a spirit  
of religious tolerance. For the children  
to know the names of the principal  
churches of a city and their location is  
worth something. The mere study of these  
buildings from an architectural viewpoint  
will give them a higher conception of the  
place of religion in life. This is a bit of  
civic-religious education which might well  
be imitated in most of our cities and  
towns.

JOHN R. SCOTTFORD

#### COLORADO CORRESPONDENCE

(Continued from preceding page)

that the same officers who fought the  
workingmen in the 1913-14 strike were  
retained in office, and thus permitted to  
make inevitable the strike of last year un-  
der the leadership of the I. W. W. Since  
the conclusion of the recent strike there  
has been a great change in the personnel  
of the administrative offices culminating in  
the displacement of Mr. Welburn, for  
many years the president of the company.  
There have been many rumors to the  
effect that new policies will be inaugu-  
rated, insuring the full recognition of the  
Christian principle of collective bargaining  
and in other ways clothing with reality the  
creed which Mr. Rockefeller is supposed  
to accept. All students of industry, and  
churchmen in particular, may well cen-  
ter their attention upon what a responsible  
churchman will actually do in so strategic  
a field of industrial opportunity as chal-  
lenges Mr. Rockefeller in Colorado.

A. A. HUNT

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of readers, of our minister reader and of the  
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these likely additional  
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"Affirmative Religion has a special value for those who through 'doubts' wonder what is left to live by, and the answer is a full, deep one."

Religious Education:

"Really a great book. The author's manner is charming, scholarly, timely. Such subjects as Authority and Experience, Holy Scriptures, The Church, Sin, Salvation, Religion and Health, The Life Everlasting, are considered in thorough and modern manner. Dr. Garrison conserves the best of the past for present-day use. He eliminates the superficial and antiquated in religion and emphasizes the vital." (\$2.00)

## Catholicism and the American Mind

The Christian Advocate:

"The volume is calm, fair-minded, informing. Great care has been taken to investigate historical sources, and every fact is weighed in the scales of justice. To the author, Roman Catholicism is not merely an organized religion; it is a political institution also. At this moment it is insisting that as a civil power it must have a designated territory of empire."

Dr. Edgar DeWitt Jones:

"For a long time I have been looking for a book on the position of the Roman Catholic church written by an intelligent and fair-minded Protestant. I have found the book. It is 'Catholicism and the American Mind.'"

*Just at this time when the Pope's sovereignty is again recognized, after 60 years, this book is as timely as it is illuminating.* (\$2.00)

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school, less than 10 years old, has already established itself as an institution of first class. There is at present a plant worth nearly \$600,000, and a student body of 1,300. A million dollar endowment fund is now being sought, under the lead of the president, Dr. Eugene M. Antrim.

## McCall's Magazine Publishes Series on Religion

Beginning with the February issue a series of articles on religion, by Basil King, are being published in McCall's Magazine, under the general title, "Adventures in Religion."

## Mr. Fred Smith on Near East Board

At their annual meeting, held in New York January 4, the directors of Near East relief elected Mr. Fred B. Smith to the place on the board left vacant by the death of Dr. Talcott Williams.

## CORRESPONDENCE FROM SCOTLAND

(Continued from page 303)

Warrack lectures on preaching in the United Free church college. These lectures correspond in interest and caliber to the famous Lyman Beecher lectures each year at Yale, except that they are given only at triennial periods. It will be remembered that President Coffin of Union seminary was the last Warrack lecturer.

## Discusses Authority in Religion

This Friday, P. H. Strachan, of Edinburgh, will commence a series of five lectures in Glasgow university on "The Basis of Religious Authority," under the Alexander Robertson lectureship. He will discuss in turn, "Individual Experience," "The Church," "The Contribution of Science" (2 lectures), and "The Authority of Jesus Christ."

## Mining Distress Sweeps Scotland

The distress in the mining areas continues. The Glasgow Herald, cooperating with other newspapers and agencies, has organized a national relief fund for Scotland (corresponding with the Lord Mayor's fund in London). The cash gifts to date total just short of £70,000.

## Elect Presbyterian Moderators

The moderators of the three general assemblies which meet next May have been

designated as follows: Church of Scotland, Dr. Joseph Mitchell, of Mauchline, Ayrshire; United Free church, Rev. Principal Martin of New college, Edinburgh; Free Church, Rev. Prof. John R. Mackay of Edinburgh. The first two will serve short terms only, demitting office in the fall when the two assemblies unite. Dr. Mitchell is clerk of the presbytery of Ayr. He has been minister in the town of Mauchline for 38 years. Principal Martin was moderator in 1920; his reelection is a tribute to his untiring efforts for union, which at last are to be consummated. Prof. Mackay was recently invited to a chair at Princeton seminary, which he declined.

MARCUS A. SPENCER.

## BOOKS RECEIVED

Our Recovery of Jesus, by Walter E. Bouck. Bobbs, Merrill, \$2.50.  
The Promised Land, by Gilbert Parker. Stoddard, \$2.50.  
Racial Hygiene, by Thurman B. Rice. Macmillan, \$4.50.  
The Pact of Paris. Selected articles compiled by James T. Gerould. H. W. Wilson Co., \$2.40.  
The Angel that Troubled the Waters and Other Plays, by Thornton Wilder. Coward-McCann, \$2.50.  
Lonely Americans, by Rollo Walter Brown. Coward-McCann, \$3.50.  
Our Prehistoric Ancestors, by Herdman Fitzgerald. Coward-McCann, \$5.00.  
Religion, by Edward Scribner Ames. Henry Holt & Co., \$3.00.  
Frontiers of the Fur Trade, by Sydney Green. John Day, \$3.75.  
The Warrior, the Woman and the Christ, by G. Studdert Kennedy. Doubleday, \$2.50.  
Trouble, by Jeff D. Ray. Judson Press, \$1.00.  
The Synoptic Problem and a New Solution, by R. H. Crompton. Scribners, \$2.25.  
How to Tell Bible Stories, by Louise Seymore Houghton. Second Edition. Scribners, \$2.00.  
Children of the Light in India, by Mrs. Anna Parker. Revell, \$2.00.  
A Boys' and Girls' Life of Christ, by J. Paterson Smyth. Revell, \$2.50.  
The Dramatic Story of Old Testament History, by Ira Maurice Price. Revell, \$3.50.  
Recent Gains in American Civilization, edited by Kirby Page. Harcourt, Brace, \$3.00.  
Days of Fear, by Frank Gallagher. Harpers, \$2.00.  
The Sumerians, by C. Leonard Woolley. Oxford University Press, \$2.50.  
Letters from Baron Friedrich von Hugel to Niece, edited by Gwendolen Greene. Dutton.  
Presidents I've Known and Two Near Presidents by Charles Willis Thompson. Bobbs, Merrill, \$3.00.  
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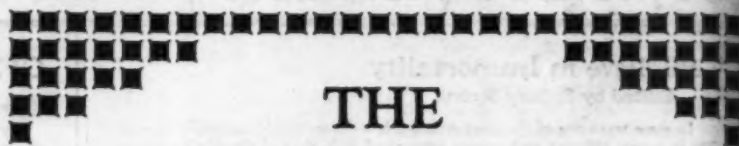
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